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The Living Church.

SATURDAY, OCT. 11, 1890.

EASTER MESSAGE.

BY CHARLOTTE M. PACKARD.

Unsealed the portals of the dawn,
The watch of angels is withdrawn,
And from the sepulchre of night
Walks forth the morning clad in light.

O solemn Easter gladness given!
Our Lord the bonds of death has riven,
The very flowers of paradise
Seem blooming in the conscious skies.

Mountain, and sea, and widening plain
Exult, "The Christ o'er us shall reign!"
For swift the lessening centuries bring
The hour foretold, on buoyant wing.

* * * *

Dear heart, that weepest in thy gloom
Like Mary, at an empty tomb,
Lift thy sad eyes and thou shalt see
The Life of life, new risen for thee!

Canon Scott-Holland is stated to be preparing an article on the late Canon Liddon for the next number of *The Contemporary Review*.

WE are glad to note that Bishop Vincent is slowly improving. A movement is on foot to provide the means for a trip abroad as soon as convalescence is assured.

NEXT week we will begin the publication of a serial story, entitled "Judith." It is quite desirable that persons wishing the numbers containing the story, should send in their orders at once. It is a matter of great difficulty to furnish back numbers, as the issue of each week is soon exhausted.

THE Bishop of Derry and Raphoe recently consecrated a new chancel, which has been added to the church of Billy Coleraine. A good story is told as to the vicar writing to a London firm of ecclesiastical furnishers for some articles for use in Billy church, Coleraine. They were forwarded to the Rev. William Church Coleraine, and there being no such person, were returned.

THE annual report of the Commission for work among the colored people gives some interesting statistics: Stations, 132; clergy, white, 62, colored, 44; Sunday schools, 117, pupils, 8,248; parochial schools, 65, pupils, 4,383; industrial schools 11, pupils,731; confirmed, 674; communicants, 6,191; contributions, $14,369.27

ACCORDING to *The Athenæum*, Professor F. W. Newman is engaged in writing a work on the earlier years of his brother, the late Cardinal. Mr. Wilfrid Ward is preparing a paper on the Cardinal for one of the magazines. He will, however, reserve for publication in the second volume of his biography of his father, the correspondence which passed between Cardinal Newman and Dr. Ward.

IN our publication of Bishop Grafton's note in our last issue, we inadvertently used words which might convey the impression that the Old Catholic work in the diocese of Fond du Lac had come to an end. This is not the case. The mission will be continued under a more vigorous and careful administration, under the direct supervision of the Bishop, to whom all contributions should be sent.

THE Council of the English Church Union now announce that up to last Easter, the proceedings in the Bell Cox case had cost Mr. Bell Cox £2,682, which had been wholly paid for him by the Union. Since then about £312 has been subscribed for the expense of the re-hearing, which ended successfully, and the Council think that a further sum of £200 will probably cover all the expenses that have been incurred.

FUNERAL reform has been recently brought very prominently forward by letters in the papers from eminent ecclesiastics and others, and received a practical commentary at St. Paul's cathedral at the funeral of Canon Liddon. There was no official black anywhere to be seen. The altar was decked as for a festival. The opening in the floor, through which the coffin descended, was draped with red cloth, and flowers were abundant both in the form of ornament and of tribute. Not even the Canon's stall was draped in black.

IT is said that there is no truth in the rumor that in appointing the new Bishop of Worcester, Lord Salisbury will impose any condition with regard to the Birmingham and Coventry bishopric scheme. Possibly Dr. Philpott's resignation may cause some modification in the scheme, probably by severing the archdeaconry of Coventry from the new diocese, which will then embrace only Birmingham and its suburbs. The new bishop of Worcester, if a young man, may prefer to keep the diocese of Worcester intact, and to appoint a suffragan.

THE London correspondent of *The Manchester Courier* says that while Dr. Liddon was ill at Oxford and in Somerset, and before that illness was regarded at all serious, her Majesty made frequent inquiries about him. Those inquiries, couched as they were in most delicate terms, were deeply appreciated by Canon Liddon. "Moreover, I am further told that early this year, at the time when the story of the Queen's aversion to Dr. Liddon was being circulated with unusual vigor, her Majesty charged the Dean of Windsor with a personal letter to Canon Liddon, assuring him of the absolute groundlessness of the rumor."

THE judgment of the Archbishop of Canterbury in the case of the Bishop of Lincoln is expected to be very voluminous, as it has not only to deal with the preliminary question of jurisdiction, but with the six or seven points of ritual involved. It is understood that the extreme evangelical party, who support the prosecution, will be satisfied with nothing short of absolute conviction on all the issues, and as this is not likely to be the result, an appeal to the Privy Council is regarded as certain. On the other hand, the ultra High Church clergy have presented to the Archbishop a number of memorials protesting against his Grace's assumption of the right to try his suffragans; and more recently, at a private meeting in London, of clergy who use altar lights, a series of propositions has been approved, declaring that the Archbishop's judgment is, upon various grounds, destitute of spiritual authority.

IT is stated that Archdeacon H. R Holme, of St. Kitt's, in the diocese of Antigua, who has done good work for the Church in the West Indies, will be shortly appointed Assistant-Bishop of British Honduras, with the rectoryship of St. John's, Belize, pending the formation of an endowment for the bishopric. The Archdeacon was formerly a lieutenant in the navy and gave up his seafaring life in order to become a clergyman. When the mission of the West Indian Church to the Rio Pongas in West Africa, seemed to be on the point of dying, the Archdeacon was sent to West Africa, and his visit resulted in restoring the mission to a thoroughly satisfactory state of health. Archdeacon Holme is acting most pluckily in accepting such an outpost of the Church as British Honduras.

THE annual diocesan synod of the diocese of Argyll and the Isles, was held in the cathedral at Cumbræ, on the 14th ult. There was a fair attendance of the clergy, but very few of the laity were present. There was a celebration of the Holy Communion at 9 A. M., at which the Bishop was celebrant. The Bishop subsequently gave a most interesting and impressive charge, which was listened to with deep attention, on the importance of the clergy realizing in themselves the work of the Holy Spirit in their own hearts in order to enable them to become teachers of others, and upon the Scottish Communion Office, the position of which, as ruled by the canon of 1863, the Bishop greatly deplored. The Bishop and clergy then adjourned to the chapter house, where the synod having been constituted, the minutes of the last meeting were read and confirmed. Various diocesan business of an unimportant character was transacted.

IMMEDIATELY after the funeral of Dr. Liddon, some of his friends met in the chapter house of St. Paul's to consider what form a memorial of him should take. Among those present were the members of the chapter, the Bishops of Litchfield, Lincoln, Oxford, St. Alban's, Salisbury, Truro, Bedford, Reading, and Central Africa; the Deans of Winchester and Lincoln; the master of Trinity College, Cambridge; Lord Halifax, Sir Walter Phillimore, Mr. J. G. Talbot, M. P., and others. It was proposed by the Bishop of Oxford, seconded by Mr. Talbot, and unanimously resolved: "That a fund be raised to do honor to the memory of the late Dr. Liddon, and that it be applied, in the first instance, to provide a fitting memorial of him in St. Paul's Cathedral, and after that for providing funds for assisting members of the University of Oxford to study theology more thoroughly." It was further resolved: "That the fund for the purpose of the study of theology be in the hands of the authorities of Keble College."

THE REV. R. H. WALKER. a missionary at Uganda, sends home wonderful intelligence as to Bishop Hannington's body, which, it will be remembered, was not recovered, but there seems now a probability that Bishop Hannington may be buried in England after all. He says that when the Bishop was murdered, the same day his body was carried to another place, because the people feared that the dead body of a white man might bring evil on them. The people of the next place refused to have it, and it was carried from place to place, each refusing to allow it to remain in their country. A coast man, who, it is understood, was one of Bishop Hannington's porters, accompanied the corpse. At last it reached a place on the boundary of Busoga, or in the country of Bakeddi. Here they agreed to build a house for it, and on a framework, or bedstead, such as they make for smoking meat and fish on, the body was laid, and left to decay. An agreement was made with the coastman to live at this house, and to take care of it, and in return the people would give him food. It was under these conditions that the discovery was made which may lead to the bringing of the body to England. In connection with the operations of the Imperial British East Africa Company, messages were exchanged between Mwanga and Mr. Jackson, the medium being a native named Marko, who passed through the country where the body lay. He seems to have heard that the people there had experienced bad harvests, the drought of late years, and that they attributed this to the fact of their having the white man's bones, and he suggested that he would get rid of the bones by taking them to the white men. He passed the place twice, and ultimately took the bones to Mr. Jackson, in whose possession, it is presumed, they were at the time Mr Walker wrote.

THE OLD CATHOLIC CONGRESS.

FROM A SPECIAL CORRESPONDENT.

COLOGNE, GERMANY, Sept. 15, 1890.

Thinking that your readers may be interested to hear something other than an official account of the Old Catholic Congress held Sept. 11th and 14th, I will try to give you an idea of the impression made upon me by the meetings.

Some time ago I made the acquaintance of Dr. A. Hochstein, the Old Catholic priest in Cologne, and have frequently attended services in his church. He is a fine-looking man of most cordial manners, one who cannot but command the love and respect of all who have the good fortune to know him. There were present at the Congress, Archbishop Heykamp of Utrecht, Bishop Rimpel, of Haarlem and Diependall of Deventer, the German Bishop Reinkens, and the Swiss Bishop Herzog, the Bishop of Salisbury from England, Pere Hyacinthe from France, besides eminent profes-

sors of theology, laymen, etc. The time given to the dispatching of business was exceedingly short, for there were but two private meetings of delegates. At the first public meeting the Austrian representative gave some account of the growth of the Church. There are now not less than 10,000 Old Catholics in the Austrian diocese,most of them in the cities, but a goodly sprinkling among the better classes of the country people, which he characterized as the *diaspora*.

Bishop Herzog in a most brilliant and original way showed the condition of the Church in Switzerland. The Romanists at the beginning of the movement,he said, asserted three things: "The Old Catholics have no money. They soon will have no priests. They finally will have no Faith." These three points the Bishop took up in order, first showing that money was not lacking for the necessaries of life; and the wants of the clergy are not large. "Have we not," said he,"plenty of pure water and fresh air?" As to the priests,since the very beginning of the movement there have been more than he had places for. "And not one has returned to the Church of Rome." Thirdly, the Faith, he said, is still a lively one, "the faith of our fathers in our Lord Jesus Christ." The Bishop of Salisbury echoed the sentiments of every good Churchman in expressing the hope that the time is not far distant when an organic relationship will exist not only between the Anglicans and Old Catholics, but to include the Russian, Greek, and American Churches as well. Prof. Weber of Bonn, spoke over an hour, and was frequently interrupted by "bravos." He expressed the hope and expectation that all Evangelical Germany will soon join and become one with the Old Catholics.

Saturday evening was given up to a social meeting, when an opportunity was given the visitors to become acquainted with each other.

Sunday morning Mass was celebrated in St. Pantaleon church, by Archbishop Heykamp, assisted by his chaplain and Dr. Hochstein. The sermon by Bishop Reinkens was on "The Love of God," the text taken from the Epistle for the day.

Those who attended the last public meeting on Sunday evening heard some admirable addresses. The first speaker, one of the Swiss delegates, was truly eloquent. His great pride was that he was a member of the Catholic Church. Not a Church like that of Rome with limits and bounds. "We belong," he said, "to the great universal Church,with its national branches in America, England, Russia, Greece, Egypt, and the Orient." Bishop Reinkens followed with nearly an hour's talk, and the president of the Congress, Prof. Dr. Schultz, sketched the Old Catholic movement from the beginning,giving a short account of the most important Congresses; and the assembly closed with three rousing cheers.

Now if you will permit me a word about the Old Catholics themselves. I believe that few Americans appreciate the magnitude of the movement. They think of the Old Catholics as merely a sect of Romanism, a disturbance soon to blow over. Such is not the case, the work grows steadily. Short of actual blood shed there is no indignity or suffering that they have not undergone, yet who heard them complain? Robbed of civil rights, church property, sometimes even personal safety, all they have borne patiently. Even here in this beautiful city of Co'ogne to-day, they are scoffed at and insulted, (this I was told by a Romanist), and until within a very few years they could not bury their dead in peace, but were interrupted by showers of stones and bricks. Americans and Englishmen sometimes find the Old Catholics reserved and difficult to get at; and what wonder? When their own countrymen are their enemies,what may they not fear from foreigners? Their liturgy is still in a transition state, as was that of the English Church so many years after the Reformation. The Communion service is not unlike our own, except in arrangement, the *Gloria in Excelsis* being at the very beginning.

It is always best to move slowly, this the Old Catholics from the first have realized, and in their quiet little "Reformation" no glaring errors due to too great haste are to be found. Yes, it is best to move slowly,yet I cannot but hope that it will not be too long before the stronger and richer Churches of England and America show something more than a half-alive interest.

ARTHUR CHASE.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

EPISCOPAL APPOINTMENTS.

OCTOBER.

12. Cathedral, A. M.; St. Thomas', Chicago, P. M.
16. Woman's Auxiliary, church of Our Savior, 10 A. M.
17—20. Meeting of Committee on Canons, House of Bishops, Pittsburgh.
21, 22,23.—House of Bishops and Missionary Council, Pittsburgh.

NOVEMBER.

1. Cathedral. 2. Lockport.
3. New Lenox. 6. Cathedral, 12 M.
9. Savanna. 10. Galena.
12. Provincial Synod, Knoxville.
16. Dundee, P. M.
23. Stock Yards, P. M.
27. Cathedral, Thanksgiving.
30. Woodlawn Park, P. M.

DECEMBER.

7. Highland Park, P. M.
14. Aurora, P. M.; Batavia, P. M.
21. Rockford. 22. Elgin.

The plan for the formation of a Church club in the city and diocese, has taken definite shape this fall, and early organization is expected. More than a hundred names have been handed in as charter members. It is desired to secure two hundred before the first meeting is held. The objects of the club are set forth in the prospectus as follows:

"It is proposed to form a Church Club for the cultivation of a better acquaintance among the Churchmen of the diocese of Chicago,the promotion of social intercourse between representative men of our different parishes, and thereby an increased interest in the work of the Church, and to this end to secure convenient rooms for meetings of the club, and as a central place of resort for the bishop, clergy,and laity of the diocese, and visitors from other dioceses."

The Rev. C. N. Field, Superior General of the Guild of the Iron Cross, will address the members of the guild in Chicago and vicinity, and all men and boys interested in the work of the guild, at the cathedral of SS. Peter and Paul, corner of Washington Boulevard and Peoria st., on Monday evening, Oct. 13, at 8 o'clock. The cathedral choir will be present,and lead the singing.

A parish house is being built by the church of the Redeemer, South Park. It will contain convenient Sunday school rooms, and rooms for parish societies, together with an audience room capable of seating 200 people, which will serve for the uses of public worship until a church edifice can be erected.

MORGAN PARK.—The beautiful church of the Mediator was well filled with an attentive congregation Sunday, Sept. 21st,the occasion of the special services being that of the visitation of the Bishop of the diocese. At the close of Evensong, a beautiful marble font, recently placed in the church through the efforts of the Sunday school, was blessed and consecrated for the Sacrament of Holy Baptism by the Bishop. The apostolic rite of Confirmation was administered to five adults. The Bishop made an earnest and forcible address to the class and congregation, impressing upon their minds the great importance of obtaining a clear conception of the Church idea of the Christian Faith. As a last effort under the retiring priest, the congregation of the church have undertaken to raise $1,000 with which to pay off the floating indebtedness and provide for the first payment due on the mortgage in January next. The success of this effort is assured. The Rev. Joseph M. McGrath of Lansing, Mich., a long-time friend of the Rev. Mr. Wright who leaves Morgan Park to take charge of the work at the cathedral, will succeed him in the Church work here,entering upon his duties the first Sunday in November. Never were the prospects of the church of the Mediator brighter. The success of the faithful Churchmen of Morgan Park cannot but prove a source of great encouragement to the faithful in every new field near our great Western metropolis.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—According to the report of the treasurer of the Corporation for the relief of the widows and children of clergymen in the State of New York, the total amount paid to assistants for the year ending August, 1890, was $12,615.66, leaving a cash balance on hand of $3,405.21. The number of contributors to the fund was 125, of annuitants, 132, while the dividend paid to each annuitant from the surplus income of 1888-89 was $40, in addition to fixed annuities to each widow of $100. The annual subscription is $8. It is stated that out of 700 clergymen in the State, there are only 125 contributors on the list. The secretary of the corporation is the Rev. Dr. J. A. Spencer, and the treasurer, R. M. Harrison, 31 Nassau st., New York.

Judge Daly, of the Court of Common Pleas, has denied the application for a permanent injunction restraining the wardens and vestrymen of St. Stephen's from taking steps towards consolidation with Holy Trinity. He has also denied the motion vacating the temporary injunction.

The consecration of All Angels' church, at West End ave. and 81st st., took place on Monday, Sept. 29th, at 10 A. M. At the hour appointed, the procession passed out of the basement, and moved into the main entrance in the order of the cross-bearer, the choir, composed of members of All Angels', St. Chrysostom's, and St. Mary the Virgin, the vestrymen of the church, and a large number of the clergy, followed by Bishops Potter and Seymour. The rector,the Rev.Dr. C. F. Hoffman,turned over the deeds of the property to the treasurer, Mr. W. H. Flannigan, and the Bishop proceeded with the consecration service. Morning Prayer followed, the music—in which the surpliced choir was added to by Mrs. Scott-Paine, of St. Mary the Virgin, and a band—being directed by Dr. Prentice of the same church, Mr. A. J. McGrath, of All Angels', presiding at the organ. It is probably truth to say that in the opinion of experts, more correct and superbly rendered music has rarely been heard in any church in this city. At the close of the Ante-Communion service taken by the Bishop, Dr. Hoffman gave some account of the parish and church, saying among other things that the latter occupied ground something like 100x100, on which it was built diagonally. This gave it an extreme length, it was understood, of 114 ft., while inside the vestibule it was about 100x80. To the east and south also were two lots, 18 and 20 ft. wide, on which might be built a parish house and rectory. He also gave some account of the interior of the church, and especially the windows set with sand-blown, jewelled glass, dipped, at his suggestion, in acid which allowed the light to stream through, and yet so broke the rays that shades were unnecessary. The windows in either end of the nave were said to be the largest in the country. At the conclusion of Dr. Hoffman's address,Bishop Seymour preached from the words: 'The Lord is in His holy temple; let all the earth keep silence before Him," setting forth how God had become localized, as in the Jewish temple, and then in the person of His Son Who in an important sense took up his abode in every consecrated church. He then spoke of the beautiful church in which they were assembled, and which, he said, was worth coming 900 miles to see. Finally, he thanked God that the "Hoffman boys" who might have lived a life of leisure, had always been doing, and also giving of their abundant wealth. He instanced what Dean Hoffman had done for the General Theological Seminary, and his brother in the gift of such a beautiful memorial church. At the conclusion of the sermon, the celebration of the Holy Communion was proceeded with by the Bishop, Bishop Seymour, Dr. Hoffman and brother, Dr. Gallaudet, Secretary Harris, and Archdeacon Mackay-Smith,assisting in the distribution, first to the clergy, and then to a considerable number of the congregation.

It should have been said above that the offerings were to be a beginning towards endowing the church, and would be sacredly kept for that purpose. The endowment would contemplate nothing less than $100,000, and it was hoped to have it reach $200,000. The seats would be free, and the support would come from offertories and subscriptions. At the close of the services, which were nearly four hours in length, the procession passed down the central aisle, while the clergy were served to a lunch in the basement. This, it may be remarked, is a large and well-lighted room, 91 ft. deep and 29 wide, extending across the church, in which may be placed memorials. It may serve for Sunday school and chapel purposes.

On entering the church an inscription at the right on a brass tablet, reads as follows:

This building given, designed, and built under the direction of a son, is dedicated to the glory of the Triune God, the recognition of the Holy Angels, the salvation and comfort of souls, the perpetuity of All Angels' church on this spot, in this building, and to the honor of his father and mother. This sacred legacy is hereby placed under the guardianship of God.

On a tablet to the left, it is stated, there will be inscribed the names of the present members of the church. At the head of the central aisle are inscribed on the uprights of the marble steps leading into the chancel, the words: "Angels," "Archangels,""Powers," "Thrones"; on the single step at the further end of the chancel, "*Dominus*;" and on the four steps leading immediately up to the altar, "Principa ities," "Authorities,""Cherubim,""Seraphim." A brass screen separates the body of the church from the chancel, while the chancel floor is laid in marble, the seats being of solid oak. To the left is the organ, costing $5,000, the gift of five members of the congregation, each contributing $1,000. The altar is of marble. The front done in three panels in mosaic, but not finished, represents in the entire the scene of Christ's agony in the Garden of Gethsemane, with the figure of an angel presenting a cup to the prostrate Christ. The panels on either side represent the Mount of Olives and Mount Calvary. In the finished mosaic in the rear are the words, "Jesu Mercy," and on a slab below "Holy, Holy, Holy." In the altar slab above,some 7x4, of beautiful Tennessee marble, appears set in the centre a heart, and not far away hands and feet. Rising a foot or two from each corner of the altar are four brass pillars 8 or 10 ft. in height, and supporting a pierced brass canopy above the altar, the whole being surmounted by a crown. During the services this canopy or baldachin, with its rows of gas-jets along the sides and running along the corners up to the crown, was a blaze of light. The large sanctuary lamp above is a jewelled cross of brass suspended from the ceiling. This cross, by which the chancel was also lighted, was bought by Dr. Hoffman in Venice. In the panels on either side at the rear of the altar is a procession each of some 20 angels, the upper appearing small and in the distance, but growing until the lower are nearly life-size. Above,in so many niches, are seven lamps, signifying so many gifts of the Spirit, while still higher are the names of seven angels, as St. Michael, St. Raphael, etc. In the quatrefoils above are passages of Scripture, in which the several angels are alluded to. The marble face of the choir room and organ loft is ornamented with passion flowers cut in low relief. Everything inside the chancel, except the oak seats, is marble and bronze. The building was to have cost $100,000, but would seem to have cost nearer $250,000. There was to have been a lofty spire which

may yet be added, but there are those who think the building looks better without it.

All Angels' had its origin in a Sunday school started in 1846, in what is now Central Park. It was afterwards used as a place of worship for adults, and the following year the Rev. Dr. T. M. Peters, rector of St. Michael's, established regular religious services. In 1848, four women offered four lots in the neighborhood as a site for a church and burial-ground, when a parish was set off as a part of the diocese, and a church was erected at a cost of something above $2,000, and consecrated in 1849. Trustees, of whom John Jay was one, held the property for four years, when it was conveyed to St. Michael's church in 1852. At this time All Angels' owed Dr. Peters' $1,000, and the vestry of St. Michael's paid him the amount, taking his bond for that sum, and holding All Angels' property as security. In 1856, the property was taken for Central Park, and services were conducted in a building on the West Side, where in 1858 St. Michael's Free Church Society purchased four lots on the present site for the sum given by the city, that is, some $4,000, less the $1,000 owed to Dr. Peters. In the same year the church was incorporated, the year following, the Rev. Charles E. Phelps having been chosen rector and resigning in 1868. In 1869, St. Michael's Free Church Society conveyed to the vestry of All Angels' church the property including the land and buildings, but by the deed vested it in St. Michael's church, if a free church were not in future maintained upon the property of All Angels'. In 1870, the Rev. D. F. Warren became rector, and continued till 1872, when he was chosen rector of St. Mark's, Chicago. In 1873, the Rev. Dr. Hoffman became rector, and has since continued such, having had several assistants. His present assistant is the Rev. De Lancey Townsend, a young man who was formerly rector of St. Luke's church, Whitewater, Wis. Ever since he became assistant in 1887, he has largely carried on the work, Dr. Hoffman having been much of the time in poor health, and now being over 60 years of age. Through him Dr. Hoffman announced in 1888 that if the parish would raise pledges sufficient to cover the current expenses for the next two years, and would raise the funds necessary to meet the cost of the demolition of the old buildings, and of the excavation for a site for a new building, and provide for the present assessments on the property, Dr. Hoffman would deed and present to the parish, free of encumbrance, a church to cost not less than $100,000. The offer was accepted, and Dr. Hoffman was appointed a committee of one with full power to erect the building. After some difficulty about the costly excavation in solid rock, in which Dr. Hoffman came to the rescue in a gift of $4,000, the work was pushed forward, and the result is the costly and handsome edifice above described. Meanwhile, in 1888, Dr. Hoffman put up a temporary building immediately adjoining, and costing $3,600, which was consecrated by Bishop Seymour in the same year, and in which services have been held while the new structure was going forward. Dr. Hoffman has never received any salary, himself and Dean Hoffman inheriting a large fortune, and being understood to be the wealthiest clergymen in the country.

On the same day as above the corner-stone of the new St. Michael's church was laid by the Bishop, near the site of the old edifice and in the presence of a large assemblage. At the hour appointed, 4 P. M., the procession passed out of the mission building, and through 99th st. to the corner of Amsterdam ave. in the order of a trumpeter, the surpliced choir, St. Michael's Chapter of the Brotherhood of St. Andrew, the wardens and vestrymen of the church, the clergy, most of whom had come from the services at All Angels', and Bishops Potter and Seymour. The Bishop at once proceeded with the service in the prescribed order, when the procession returned and entered the old edifice which was filled to overflowing with clergy and congregation. The remainder of the service was proceeded with, the Rev. Dr. Van De Water reading the prayers; the Rev. Dr. Peters, the rector, enumerated the articles placed in the corner-stone of the old edifice and of the present new one. Among these were a copy of the Prayer Book, Hymnal, and Digest of the Canons, photographs and coins, statements having to do with the laying of the corner-stone of the church in 1807, 1854, and 1890, all on or near the same site, a copy of THE LIVING CHURCH of Sept. 27th, 1890, of the Parish Year Book, etc. He then added a few remarks, saying that the parish, old as it was, was not so old by many years as the noble trees which it was necessary to cut down to make way for the new structure, and gave some account of the parish, its previous rectors, etc. The Bishop followed, saying that it was largely through Dr. Peter's quiet, persistent work that the parish had been so successful. While he had done a noble work for the parish, he had done a noble work outside the parish by which he was not limited. This was seen in his connection with so many institutions, especially the Sheltering Arms, and others, having to do with children. He also spoke in high terms of a previous rector, the Rev. Wm. Richmond, whom though he had never known, he had come to love for his abundant works and goodness. Bishop Seymour followed, giving some account of his early labors in the neighborhood in connection with the House of Mercy, of the country round about as contrasted with the rapidly growing city, and congratulating Dr. Peter's in this crowning work of his long and laborious rectorship. The concluding prayers were said when the procession moved down the aisle and dispersed outside.

As noted in our last issue, the church of the Beloved Disciple, 89th st. near Madison ave. has been very handsomely decorated under the personal direction of Mr. Herman Anspacher, the entire expense having been borne by Mr. O. P. Dorman, a generous layman of the parish. As finished it is a beautiful example of careful and artistic work, and the effect of the architectural design has been heightened and made to harmonize more with the spirit and intent of liturgical worship. Seven beautiful sanctuary lamps given *in memoriam*, have been hung beneath the chancel arch, patterns of the seven lamps which burn before the throne in heaven. The organ has been rebuilt; a baptistry has been fitted up on the south side of the choir; the chancel floor has been extended about four feet and handsomely tiled; new carpets and upholstery have been placed in the pews; a beautiful Daghestan rug, and sedilia have been presented for the sanctuary by the altar society; the albo-carbon system of lighting has been introduced, and a screen of walnut with plate glass lights has been fitted up at the end of the church. The congregation are showing their willingness to do all they can to help the rector in his endeavors to make his parish one of constant life and work. The service is one of the most beautiful in the city, and it is devoutly hoped that it will not be long before the parish will become the centre of up-town mission work among the poorer classes of the east side.

NEWBERG.—On Sept. 30th, services were held in the new chapel of St. George's church, Archdeacon Thomas conducting the services assisted by the rector, the Rev. Dr. Applegate, and the Rev. Messrs. Walsh, Emery, Marvine, Crary, etc. At the conclusion of the services the clergy were served to an entertainment. The building is of brick, is Gothic in point of architecture and the cost, including land, is about $24,000. It is 105x88, while the main audience room is 60x48, with three aisles between the rows of oak seats. This room will seat about 600 people.

The Rev. S. W. Young has resigned the rectorship of St. Peter's church, Port-Chester.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

In the 16 months that have elapsed since the Johnstown flood, the Church has made great progress in that busy manufacturing town. The temporary frame chapel erected immediately after the flood, has been twice enlarged in order to accommodate the increasing numbers desiring to participate in the worship of the Church. On the 24th of August, this year, the corner-stone of a second frame chapel at Moxham, now the 7th ward of Johnstown, was laid by the rector, and on the 19th of October next, the corner-stone of the stone parish church of St. Mark's is to be laid with fitting ceremonial by the Diocesan. On the 25th of Sept. the Rev. Father Field, of St. Clement's, Philadelphia, began a ten days' Mission in the town, being warmly welcomed by the townspeople in general, for the good Father's work of mercy in time of distress and trouble has not been forgotten. During the Mission there is a celebration of the Holy Communion daily, and mission sermon each night, as well as two other services.

The Rev. P. S. Mesny has started upon a three weeks' missionary tour through Blairsville, Indiana, Clearfield, and other places.

At Scottdale, in the Southern Convocation, a lot has been purchased, and a church will be built this fall.

The Northern Convocation was held in Trinity church, New Castle, the Rev. J. D. Herron, rector, on Monday and Tuesday, Sept. 22 and 23. On Monday, at 7:30 P. M., there was a special service for the Brotherhood of St. Andrew, consisting of choral Evensong and sermon by the Very Rev. Y. Peyton Morgan, Dean of Trinity cathedral, Cleveland, O. The text was, "Look on the fields for they are white already to the harvest," and the sermon an eloquent appeal for individual missionary effort. At 7 A.M., next morning, there was a celebration of the Holy Eucharist by the rector. At 9 A. M. Morning Prayer was read. At 9:30, there was business session, followed by a solemn celebration of Holy Communion by the Bishop. At 10:30, there was a very animated discussion concerning "Deaconesses and Sisterhoods," opened by the Rev. F. J. Keech. At 11:30, the subject of "Religious instruction in the Sunday School and Home," was taken up, being begun by the Rev. G. W. Williams, who severely animadverted upon the neglect of home catechizing. Lunch followed, the entertainment by Mr. Herron and his parishioners, being throughout the session especially gracious and kindly. At 2, there was a clerical conference, conducted by the Rev. Henry Purdon, D. D., upon "The Cure of Souls." At 3:30, discussion was opened by the Rev. Wm. B. Thorn, on the subject of "Fasting Days of the Church, how they should be observed." The fact that the right observance of the weekly feast of the Resurrection was bound up in the weekly commemoration of the Crucifixion, now so sadly neglected by so many of our people, was emphasized. At 5 P. M., Evening Prayer was read. At 7:30 in the evening, there was a mass missionary meeting, preceded by a short service. The missionary addresses were as follows: "Missionary Work in Country Districts," by the Rev. Rogers Israel, and "Missionary Work in Cities," by the Rev. John Huske. The Bishop summed up the two addresses and gave the benediction.

BROOKVILLE.—The members of Trinity parish are rejoicing over what appears now as a brilliant future. During the past year, under the rectorship of the Rev. C. M. Kimball, the church has become self-supporting, and the debt occasioned by the building of their attractive church almost removed. A vacation and a suitable financial offering has been tendered the rector, and he with his family leave shortly for a trip of a few weeks' duration in the West and South.

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

The opening service at Nashotah on St. Michael and All Angels' Day, gathered especial interest from the installment of the Rev. W. R. Gardner, S. T. D., as the new president. Nashotah, always lovely, appeared in its most attractive garb. The sun shone brightly, and the autumnal tinting of the foliage contributed to render the scene one of resplendent beauty. Amid these decorations of nature, the white-robed procession moved forth at the appointed hour from the blue room, and took its way towards the entrance of the chapel, and then advanced up the aisle singing the 432nd hymn as a processional. After the installation of Dr. Gardner, according to the usual form, by the Bishop of Milwaukee, the Bishop of Fond du Lac, as celebrant, began the Communion service, and was assisted by the Rev. W. R. Cross, as epistoler, and the Rev. C. R. D. Crittenton as gospeller. After the Nicene Creed and the singing of hymn 182, the president delivered his inaugural address. He referred to the birth of Nashotah as a missionary theological seminary, and the obligations under which it rested to prove true to the spirit and intentions of its founders. Those who heard the address of Dr. Gardner could not fail to recognize the fact that its keynote was to be found in such staunch adherence to the Catholic traditions of the Faith, as promises well for the future influence and teaching of Nashotah. After the service was over, the bishops, clergy, and a number of lay visitors were entertained by the faculty and students at lunch in Shelton Hall.

On Tuesday following, the trustees of Nashotah were in session at Bishopshouse, in Milwaukee, the Bishops of Milwaukee, Missouri, Western Michigan, Quincy, Fond du Lac, and others being present. The trustees were in session for several hours, but the business was not made public.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

The 48th anniversary of the ordination of the Rev. William Augustus White, rector of the church of the Holy Innocents, Tacony, which was kept on Sunday, Sept. 28th, was a most delightful occasion. The hymns sung were all from the pen of Mr. White, who has considerable reputation as a poet. The sermon in the evening was preached by the Rev. S. F. Hotchkin, who spoke of the long and faithful services of Mr. White.

Trinity church, Southwark, has felt the need of a parish house for some time, but has had no ground to set aside for this purpose. The problem, has, however, been solved by the determination to build a three-story structure, the lower story of which shall be arches, leaving open the spaces in which the honored dead are laid; while the upper floors will be arranged in such a manner as will meet the wants of the parish, as to guilds, Sunday school, etc. It will be 25 by 55 ft. Work has already been begun, and it is expected that the house will be completed early in the coming year.

The 75th anniversary of the laying of the corner-stone of St. John's church, Northern Liberties, was appropriately observed on Thursday evening, Oct. 2nd, when the Bishop, who presided, made an address, in which he referred to the growth of the city and the Church since the corner-stone was laid. The rector, the Rev. George A. Latimer, gave a history of the church. The Rev. Wm. N. McVickar, D. D., the Rev. Herman L. Duhring, and the Rev. James S. Stone, D. D., also made addresses. The Rev. Dr. Boyd was the first rector, his rectorship lasting 35 years.

CITY.—On Thursday afternoon, Oct. 2nd, the Bishop laid the corner-stone of the new Church Home for Seamen, at the corner of Swanson and Catherine sts., which is to be carried on under the auspices of the Churchmen's Missionary Association for Seamen, and is being built by the Woman's Auxiliary of the same. In his address, Bishop Whitaker alluded to the occasion as one of peculiar interest, and one that should command the widest attention, and, in closing, said that the Church Home should make the sailor feel that he had a place in the hearts of Christian people. The Bishop also read a sketch written by Miss Katherine D. Hoover, showing the growth of the Woman's

Auxiliary. It was organized Feb. 17, 1888. On Dec. 31, 1889, it purchased the ground upon which the Home is building. This will cost $13,863, and will be a three-story stone and brick structure, but the third story will not be completed until the funds for the same are in hand. From the report of the missionary-in-chief, the Rev. Francis M. Burch, it appears that 269 sailors have signed the pledge.1,139 have attended the services, and 1,848 have visited the reading room; 8 cabinets of books have been given to that number of vessels. Addresses were made by the Rev. F.W. Watkins and Judge Arnold.

The opening services of the Church Congress will be in St. Stephen's church, on Tuesday, Nov. 11th, at 10:30 A. M. The full programme will be found elsewhere in our columns.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The Rev. Dr.J.G. Bacchus, rector of the church of the Reformation,has returned from his sojourn abroad, and occupied his pulpit on Sunday, Sept. 28th.

On Monday evening, Sept. 29th, was observed at Grace chapel the festival of St. Michael and All Angels', the chapel being crowded with a large congregation. Following the services Mr. A. A. Low read a paper in which it was stated that the original church, known as St. Michael's, was occupied 18 years or up to 1865. The new church was opened two years later and sold under foreclosure of a mortgage for $15,000, the Bishop acquiring the property and completing the church at a cost of $4,000. In 1871 Grace church took the property, and re-imbursed the Bishop, and since the transfer it has been known as Grace chapel. At the conclusion of Mr. Low's historical sketch, the Bishop spoke a few words of congratulation; Mr. Brewster urged the people to go forward in their good work; while Dr. Snively expressed his pleasure in being again with his old charge on returning home from Europe. He spoke in complimentary terms of Mr. Low's historical sketch and of those who had brought on St. Michael's from its small beginning to its present position of usefulness. At the conclusion of the services Mr. Low served the clergy to an entertainment at his house.

The Rev. Mr. Baker, rector of the church of the Messiah, was to officiate on Sunday, Oct. 5th. In his absence abroad, his pulpit has been supplied by the Rev. John H. Harding.

Work on St. Luke's church is rapidly going forward, the roof being on and the interior wood-work being in place. The church will be so far completed as to be occupied by Christmas. It will be provided with a memorial pulpit of polished brass, with marble column on a granite base. The new organ in process of building will be ready next month. The walls for the present will be plainly finished, leaving decorations for the future.

The work of enlarging St.Bartholomew's church, the Rev. Turner B. Oliver, rector,is completed, and the church was to be reopened on Sunday, Oct. 5th, the Bishop officiating in the morning, and the rector in the evening. It was founded as a mission of St. Luke's, the old edifice having been purchased under direction of the Rev. Dr. Van De Water. The building was afterwards destroyed by fire, when Mr. Oliver conducted services in a hall, while a new church was being erected on the property secured by the mission. At this time, the mission having been founded only four years ago,an independent organization was formed taking the name of St. Bartholomew's, and separate parish work begun. In a year or so the edifice was found too small, and in the four years the seating capacity had to be increased by 50 per cent. First of all,a Sunday school room was completed two years ago, seating 600 pupils. Then the church was added to, 30x50, the architecture being in keeping with the original structure, which is of quaint old English style, of brown stone below, and brick above, with a bell tower at one of the front angles. Running back 30 feet from the main floor is a new chancel,so that now the extreme depth of the church is 130 feet, the seating capacity being 800. The organ to the left of the chancel is a memorial gift from the ladies of the parish to Mrs. Mary Cowperthwait, formerly one of the active workers of the parish. It was built by Jardine & Son, at a cost of $3,500, and is handsomely encased in ash. The stained glass and wood-work of the new and old edifice are so in keeping that the increased size, only, shows that the building has been added to. On Wednesday, Oct. 8th, was to be in the church an organ concert, in which a number of organists would take part.

ROCKAWAY.—On the evening of Sept. 30th, a fire which completely destroyed the new Hebrew Convalescent Home,was communicated to the cottage of St. George's church, New York,by which the latter was injured to the extent of $500, which however, was covered by insurance. The cottage, which cost $10,000, and was opened this season,is handsomely finished and furnished, and has been used through the summer as a sanitarium.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

Trinity church, Fort Wayne, was reopened for regular services on Sunday, Sept. 21st, after having been closed for interior improvements, for two months. The walls have been most beautifully decorated, after special designs by J. & R. Lamb, and the woodwork re-finished. The enrichment and elaboration of the work is centralized in the chancel. A handsome altar rail of brass and oak has been presented as a memorial of the late Judge Withers, by his family. A floor of the best workmanship in oak has been laid in the sanctuary. The chancel platform has been deepened, and the heavy rail of carved wood that has done service for 25 years as a chancel rail, has been placed between the nave and chancel as a choir screen. The pews have been re-cushioned, and the floors re-carpeted in designs of special color. The entire expense of these improvements has been met by the Ladies' Association and the St. Margaret's Guild.

The Young Ladies' Institute, Indianapolis, Mr. James Lyon, principal,opened on Tuesday, Sept. 16th, with a good number of boarding pupils, and a large increase of day pupils. The beautiful new building on Central av. is commodious and convenient. The appointments of the school are complete, and give promise of a prosperous year. In the plans for the new building special attention was given to the question of heating, light, and ventilation.

At the Howe Grammar School, Lima, many improvements have been made during the summer. The school opened for the fall term with about 40 pupils.

Barker Hall, Michigan City, opened for the fall session with about 50 pupils. Dr. Murphy, of the cathedral school, Milwaukee, has been engaged as head master.

St John's mission school, North Vincennes,is continued through the generosity of Major Gould. The school opens with a full attendance.

The fall meeting of the Northern Convocation was held in Emmanuel church, Garrett, Sept. 22, 23, and 24. The convocation opened on the evening of the 22nd, with service and a sermon by Dean Scott. On the evening of the 23rd, the Bishop made an address. The Rev.J. B. Mead followed with a very interesting paper upon "The Value, Duty, and Privilege of Worship." The subject of "Preaching in the Next Towns" was taken up by the Bishop in the absence of the speaker to whom the subject was assigned. After Morning Prayer on Wednesday, the Rev. Messrs. Turner and Mead took up the subject of "The best means of extending the influences, and promoting the growth of the Church in our Home,Parish, and Diocese." At 10:30, the Holy Communion was celebrated, the Rev. Mr. Turner preaching. The business meeting of the convocation was the first order in the afternoon. At 3 P. M., there was a very interesting meeting of the Ladies' and the Young People's Guild, with an address by the Bishop, followed by a paper upon "Woman's Work in the Church." A gathering of the Sunday school followed, and was addressed by the dean, the Rev. Mr. Scott. From 5:30 to 7.00 a reception to the Bishop and clergy was given at the rectory. At the evening service and missionary meeting,a class of 9 were presented for Confirmation, making 36 gathered in by the rector during the year.

Holy Innocents' church, Indianapolis, celebrated its annual "Harvest Home" on Sunday, Sept. 21st. The church was appropriately trimmed with fruits, flowers, and grain. The sermon was a reference to the special purpose and place of the festival, and the lessons taught us by the various products of the soil as represented. The text was a head of wheat; the instruction, the sowing of the seed, the growth, and the final ingathering into the heavenly garner.

At Brightwood, the Harvest Home was celebrated on the afternoon of Sunday, the 21st, with special music, and sermon by the Rev. Mr. Swan, of the cathedral, Indianapolis.

At a meeting of the Standing Committee, Mr. John Braun, secretary of the R. R. Young Men's Christian Association, of Elkhart, and lay preacher of the Presbyterian body, was recommended for Holy Orders in the Church. Consent was also given to the consecration of the Rev. E. R. Atwell, D. D., Bishop-elect of West Missouri.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

WARSAW.—During last spring and summer several very handsome memorials have been placed in St. Paul's church. In the porch two windows given by Mrs. Charlotte B. Hill in memory of two young children are unique in design and very beautiful in the blending of rich, dark color, and pale tinted medallion centres, each containing one of Raphael's cherubs. Small tinted slips at the bottom of the windows simply bear the names, Mary—Frank. On the altar are a pair of candlebra of brass and white onyx, in memory of two young communicants, one a member of St. Andrew's, and one of St. Agnes' guilds. On the base of each is engraved the name and date of death, Katharine E. Schmitt, Jan. 23d, 1889, Daniel K. Chittenden, Jan. 30th, 1889. A beautiful Communion rail entirely of brass, has just been placed in the chancel by Mrs. Caroline Roosevelt Lane, in memory of her husband, Hon. E. E. Lane, and daughter,Mary Gwendolin.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

SEATTLE.—The Rev. David Claiborne Garrett was instituted as rector of St. Mark's church, St. Matthew's Day,Sunday, Sept. 21st. Bishop Paddock performed the office of institution, and the Rev. L. H. Wells, of Tacoma, preached the sermon. It was an impressive ceremonial, the full vested choir of 40 voices rendering the musical part of the service. The church was crowded to overflowing, and a voluntary offering of $600, was placed upon the altar. A magnificent brass altar cross, given by the King's Daughters, was a beautiful memorial of the institution. St.Mark's parish, the youngest next to one in this missionary jurisdiction,is now also the largest.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

AUBURN.—On Sept. 10th, the Rev. Francis A. D. Launt, rector of St. John's church, presented his resignation to the vestry,who, after deliberation, unanimously resolved not to accept it, and urged the rector to continue his successful and satisfactory ministrations. On Sunday morning following, Mr. Launt announced to the congregation that while he had no other position offered him, and had no complaint to make against the vestry or congregation, he yet felt that it would be better for the parish to have a new rector. He has been at St. John's seven years. He thought that ordinarily that was as long as a clergyman should remain in his first parish. He then preached the same sermon that he first delivered in the church, on the text: "All things work together for good to them that love God." Afterward a petition asking him to withdraw his resignation was signed by every communicant not absent from the city, but this failed to change his determination. The parish is prosperous and united, and during Mr. Launt's rectorship has had its list of communicants more than doubled, it has on its vestry some of the most prominent men in Auburn. The Rev. James B. Murray, D. D., of this diocese, has been chosen to succeed, and has accepted the election. Dr. Murray brings to his promising field eloquence and learning, and will continue the same lines of work. Mr. Launt will continue to reside in Auburn until he is offered a new position, and will deliver the address before the Grand Commandery of Knights Templars of the State of New York, Oct. 7. It is hoped that the good work done in this parish may be successfully continued and that its retiring rector may be blessed in his future labors. Mr. Launt has attracted considerable attention as a forcible polemic speaker as well as a lucid and earnest teacher of Catholic doctrines, and is looked upon as a man of great pastoral and controversial ability.

MAINE.

HENRY ADAMS NEELY, S.T.D., Bishop.

The Diocesan Board of Missions met in Camden, Sept. 2nd and 3d. Bishop Neely and ten clergymen were present, and the services, which were heartily enjoyed by all, were as follows: Tuesday evening, Evening Prayer, sermon by the Rev. C. L. Short, of New Castle, and administration of the rite of Confirmation to a class of four; Wednesday morning, Morning Prayer, sermon by the Rev. Mr. Ogden of Woodfords, ordination of the Rev. A. A. Murch, and celebration of the Holy Communion. A beautiful memorial cross of polished brass presented to the church by Mr. Edward Johnson of Belfast, was placed on the altar at this service, which was particularly impressive and solemn. Wednesday afternoon, business of the board; Wednesday evening, prayer and addresses by the Bishop, the Rev. Mr. Moody of New York, and the Rev. Wm. Washburn, of Auburn. Miss Julia C. Emery, of New York, the leader of the Woman's Auxiliary, spoke to the ladies of the parish Wednesday afternoon at the house of Mrs. Fred Lewis.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

ST. PAUL.—Friday, Sept. 27th, the harvest home festival at Christ church, was attended by every feature to make it interesting and successful. Beautiful decorations gave the interior of the church an appearance appropriate for the occasion. The Christ church choir,under the able directorship of Mr. Blaikie, made the musical portion of the evening's programme one of unlimited enjoyment. Cruikshank's *Magnificat* and *Nunc Dimittis* were rendered with great impressiveness by the large choir. Mr. Parson sang the solos in the anthem, Gounod's "Adore and be Still" was sung by Mr. Martin for the offertory, and Charlie Eberhart gave a charming rendition of Stainer's,"Ye shall dwell in the land." The Rev. Dr. Wright, of St. Paul's church,gave a short and appropriate address, referring particularly to Church music, and calling attention to the improvement in this respect in St. Paul during the past few years. A word of warning was given, however, against allowing the beauty of the service to detract from its spiritual effect. The Rev. Edwin Johnson intoned the service and the Rev. Mr. White read the Prayers.

On the Eve of St. Michael and All Angel's a harvest festival was held at the chapel of the Resurrection. The Rev. W. C. Pope, rector of the church of the Good Shepherd, conducted the service and preached an appropriate sermon. The choir rendered a very hearty and reverent service. The chapel was filled to its utmost capacity. The decorations were pretty and nicely arranged, reflecting great credit upon the young men and women who are working so earnestly for the Master in this

part of the city. A harvest supper took place on the following Thursday at the residence of the Misses Goldsmith, 14th st., where a very enjoyable evening was spent.

The decorations in St. Paul's church on the occasion of the harvest home festival, St. Michael and All Angels Day, were many and beautiful. It was a pretty autumn scene that met the eye as one entered the doors, as grains, fruits, leaves, and flowers were artistically arranged on all sides. The services were also appropriate for the occasion and were joined in heartily by the large congregation present. An address was delivered by the Rev. Dr. Andrews, of Christ church, and the Rev. Messrs. Wright, White, and Johnson, assisted in the services. The Rev. Mr. Clapp read the Lessons. The choir numbered about 50 voices, assisted by members of St. John the Evangelist choir. Semper's *Magnificat* and *Nunc Dimittis* were sung; Stainer's anthem, "Who are these," solo, Gounod's "Jerusalem," and Sullivan's "Lost Chord."

Five years ago St. Peter's mission was the only place in the city where "harvest festival" was celebrated; it is gratifying to see the mother churches gradually falling into line, thanking God for the kindly fruits of the earth fresh from the hand of the Giver of all good things.

A reception was tendered the Rev. C. D. Andrews, rector of Christ church, on his return from the sea shore.

Union University, Schenectady, N. Y., has conferred the degree of D.D. upon the rector of St. Paul's church, the Rev. J. Wright. This is a down-town church now. The Dr. is working hard to get it endowed.

MINNEAPOLIS.—The men of Gethsemane parish to the number of about 150 banqueted at the Nicollet House one evening recently. It was a social gathering, pure and simple, and is intended as a sort of innovation on the social programme hitherto in vogue in the parish, the idea being to crystallize the social sentiment of the Church into a species of men's club for the purpose of a more intimate association. At the close of the menu, toasts were given and responded to, the speeches being of a highly felicitous character. The Rev. J. J. Faude presided, and on his right sat the venerable Bishop Whipple. Toasts were responded to as follows: "Our Diocese," Bishop Whipple; ',Gethsemane Parish," Judge Isaac Atwater; "The Parochial Purse," J. B. Phelps; "The Brotherhood of Gethsemane," F. B. Dodge; "Enthusiasm for Humanity," N. B. Spencer; "The Church and the World," F. F. Davis.

The pretty little church edifice of St. Andrew's, corner Sixth st. and Twelfth ave. north, was consecrated Sept. 28. This ceremony had been postponed until the last vestige of debt on the property had been removed. The building is by no means new, as it was finished some eight years ago. The membership was small and a debt of $4,000 was incurred. This burden has finally been lifted by the efforts of the energetic rector, the Rev. William Wilkinson. There was a large congregation and Bishop Whipple performed the act of consecration and preached an earnest sermon on "Church Worship." The Rev. Messrs. Wright, Moyses, Pope, Purdy, Millspaugh, and Wilkinson took part in the service. Three persons were confirmed in connection with the service, after which lunch was served by the ladies, followed by addresses. St. Andrew's was originally a mission of Gethsemane church. It was started by Dr. Knickerbacker 25 years or so ago. The corner of Washington and 17th ave. north was the first location. The Rev. J. V. Prosser was the first rector, and was succeeded about three years ago by the Rev. William Wilkinson.

THE MISSIONARY COUNCIL.

The meeting of the Missionary Council which is to be held in the city of Pittsburgh, Pennsylvania, on Tuesday, October 21st, and the days following in that week, should be an occasion of profound interest hrough out the Church. After the General Convention, it is the most important gathering of the Church, and as to the work of missions and Church extension, it is the representative body in which the interests of our general missionary work are considered in those years when the General Convention does not meet.

The Bishop of Pittsburgh and the local committee have spared no pains in providing for the council, for public meetings in connection with it, and for the hospitable entertainment of those who attend upon it. A full programme has been prepared, and able speakers have been secured. The reports of the year past will be presented, and the whole subject of our missionary interests at home and abroad, will be brought under review. Is it not, therefore, fitting that prayer should abound for the Divine blessing upon the council? Behind all methods that men may adopt, back of planning and devising and resolving, it is above all needful that the power of the Holy Ghost shall direct and rule and overrule the thoughts and purposes of those to whom are committed concerns of such great and far-reaching consequence. Prayer, faithful, earnest, importunate prayer that the inspiration of wisdom and of power may be vouchsafed to the council, and that the hearts of all its members may be obedient to the guidance of the Holy Ghost, is the one thing needful.

WM. S. LANGFORD.

A LETTER FROM MISS SCOTT.

S. S. MATADI, Off GRAND CANARY, August 29th, 1890.

In a fortnight more, D. V., I will be again hard at work at Beulah, only too glad to be spent in a cause which gives such promise in the near future.

Old friends and new have, we believe, such interest in the success of All Saints' Hall, Beulah, Liberia, as will insure prompt and active aid. We send over the sea an earnest entreaty for prayers that God's blessing may rest upon the work, and for funds.

Besides that about $2800 of the money is in pledges due next winter, $4,000 is yet unprovided for. It is understood that we are about to put workmen on the building which stands now with its walls partly finished, and that our need is imperative. Outlay at this time is unavoidable. We (Miss F. J. West, of New York, comes to Beulah in October), will give ourselves out unreservedly to economize the moneys entrusted to us. Surely some will deny themselves to make the thing possible. Surely the work that has been so marvellously blessed will not be let fail.

Miss Woodruff is ready to return to the work, and another lady with her, but we have not room for more until at least a part of the house is finished. Now our hands are tied. Surely the dear Lord "will find some way to help."

It is necessary that we draw attention also to the list of needs in the second part of the little book "Beulah." All vessels bound to the West Coast of Africa do not go to Bassa. This fall, one will go there to carry freight for Beulah. (The time of sailing can be ascertained from the Rev. Dr. Langford, 23 Bible House, or from the owners, Messrs. Yates & Porterfield, 19 William st., N. Y). It may be a long while before there will be another opportunity. We will be very glad of anything to help on the work, and furnish the house, part of which we are hoping to occupy early next year At the same time we must emphasize that all money is needed for the building fund and request that only such things be sent as can be gathered without purchasing. When parties have furniture or large packages, by advising Yates and Porterfield, they will give them due notice when the ship is ready to receive freight, and at what pier, and by sending direct to the ship, a cartage is saved. But in every case such things should be freighted or expressed to the care of Yates and Porterfield, (not before time for shipment as there is no place for storing), though they should know as soon as possible what freight to expect.

Beulah has been a work of faith, and He in whom we trust is able and will supply all its need. There is great comfort in feeling "God knows about it."

We take this opportunity to express our gratitude to the many who have been coworkers. MARGARETTA SCOTT.

LETTERS TO THE EDITOR.

MINISTERIAL SUPPORT.

To the Editor of The Living Church:

"On the Wing," in your issue of Sept. 27, corrects me, wherein I stated that ministerial support drawn for the living of the ministers of a given church from the offerings placed on the altar of the Church by the worshippers, is an Evangelical and Catholic plan; I accept his correction—my statement under that head was ill-advised. I should have said that it is a lesser evil than the salary system.

I believe with "On the Wing," that the true Evangelical and Catholic system is that which I also stated and which he endorses, viz: that the unit, say the diocese, pay all the ministers of the Church, within its bounds, according to need and equity, and the source from which the diocese thus supports its ministry be maintained by the voluntary offerings of every congregation to the Church (and not to itself), and the free-will offerings, donations, and bequeathments of the faithful of Christ's Church.

CHAS. E. WHITCOMBE.

Hamilton, Ont., Sept. 29, 1890.

THE KING'S DAUGHTERS.

To the Editor of The Living Church:

A few weeks ago I noticed an account in your excellent paper of work done by a circle of King's Daughters, and I also noticed a criticism on the name. We, the King's Daughters of Christ church, love to take the name we are entitled to, for, indeed, our work is done "In His Name," and we of the Church are daughters of the King. You may be interested in knowing of our work during the past year, and others of the Church may find suggestions in our efforts, as we do in those of others.

Last October we organized under our dear pastor, the Rev. H. F. Hill, whose resignation took effect soon after. One of our first moves was to offer our services to our new rector, the Rev. J. C. Flanders, and the wardens; the chancel and robing room were put in order; the silver Communion service was cleaned and polished; complete sets of book marks were furnished; a permanent altar committee was appointed, and asked by the wardens to take charge of the bread for Holy Communion, and members were elected to take charge of floral decorations. We voted to assist the poor of our parish, and to work with an association for clothing poor children out of Sunday school and day school, with a view of gathering them into the schools. Poor families in town have been assisted; one instance, in particular, was the furnishing and making a complete outfit of clothing for one infant, besides many other useful articles for the family. At Christmas we made picture scrap-books, and sent to a colored school in Virginia, and during Lent we made Easter gifts for the same school. Early in the winter we gave a supper and sale, clearing over sixty dollars; later, the sale was carried on to earn money to purchase a much-needed new carpet for our church.

The agreement was made to deny ourselves, or earn, one dollar's worth during Lent. This added nearly fifty dollars to our carpet fund. Orders have been taken and filled for useful and fancy articles, which have constantly brought in little sums of money, and the mite-chest has received pennies at each meeting, and now, our beautiful new carpet has come. We meet once in two weeks, at the homes of members, opening by a reading from the Bible, followed by the Lord's Prayer; minutes are read, and roll call is accompanied by quotations, suitable to the spirit of our order. Business is then attended to, with kind consideration for all present, then comes a short literary programme, at the close of which, each one presents a written question on the Bible, Prayer Book, or Church History. If the questions cannot be answered at the time, a committee is appointed to look them up and report at the next meeting. These questions give a vast amount of information with but little time or study given by each one; the questions and answers, with the quotations, are recorded for reference.

Many members of our Circle of King's Daughters are also members of our Church guild; neither one conflicts with the other.

E. M. D.

THE BROTHERHOOD OF ST. ANDREW.

To the Editor of The Living Church:

Permit me through your columns to call the attention of "Layman" in your issue of Sept. 6th, to the organization in the Church known as the Brotherhood of St. Andrew, which has for its object just such work as is suggested by him in his excellent letter. Considering the results already attained by this order, and its probable future, the Brotherhood of St. Andrew is not only worthy of the attention and co-operation of "layman," but of every priest and every earnest layman of the Church. As to the results already apparent, let me say that in about four years nearly five hundred chapters of the Brotherhood, or bodies of lay helpers, have been organized in the United States, enlisting the services of perhaps more than three thousand young men, the result of whose work is enthusiastically referred to by the pastors of all the parishes in which these organizations exist. The chapters have been in the main successful as is determined by the small number of disbanded chapters. The evidence of the spread of Christ's Church through the efforts of these lay helpers can be obtained from almost any priest who has a chapter of the Brotherhood under his charge. Since such universal testimony to the growth of the Church and the spread of Christian influence among men comes as a result of every earnest effort in this direction, it would seem that every parish in the Church should avail itself of this means of enlisting young men as active workers in the Church. There is scarcely any parish, however small, or however located, whether in city or country, that would not be benefitted by the addition of a larger or smaller corps of male workers. In every parish of the Church there is plenty of work in the endeavor to spread Christ's kingdom. Let the priest only look about him and search out a few (one, two, or three, perhaps) whom he can and will influence and instruct in what he would have done; with these enlisted the foundation is sure. The knowledge that he has two or three men with whom he can share the cares and work of his parish will materially refresh and invigorate him for his part of the work.

We know that many heads of families are what we term men of the world, and allow their children to grow up uninstructed and unexampled in Christianity. We know that by many it is considered unmanly for men to talk on religious subjects. We know how unusual a thing it is for a young man growing up and preparing himself for his battle with the world, to receive advice in regard to making his service to God his highest aim in life. Men will counsel him to be honest, economical, prudent, saving, and all that is requisite to a successful worldly life, but how seldom do they remind him that his first duty is to God, and that his real success in life depends upon his closely following in the footsteps of Jesus Christ. Is it any wonder that our young men grow up with the world as their prime object when there is so little evidence of Christianity in the pattern and guide held up for their example in life?

The Brotherhood of St. Andrew is assisting the Church to reverse this order of things. Its members are not ashamed to point to Christ as the example for all to follow, and they will carefully educate their children in accordance with their belief and faith. With such an effort going on in every parish of the Church, the spread of Christ's kingdom would be as remarkable in the whole Church as it has been in those parishes that have made the effort.

MEMBER OF THE BROTHERHOOD.

Sing Sing, N. Y.

The Living Church.

Chicago, Saturday, Oct. 11, 1890.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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The Evangelical Churchman of Toronto (which, by the way, is a good, strong paper of the Evangelical school), affirms that "the Church of England does not hold the peculiar dogmatic truths which lights and vestments are supposed to enshrine and protect." That is just the point at issue, and it cannot be settled by begging the question. THE LIVING CHURCH has never conceived its mission to be the propagation of ritual, though it does maintain that the ritual to which reference is made is quite in accordance with the dogmatic truths enshrined in the Prayer Book. The two Eucharistic lights symbolize the human and the divine nature of our Blessed Lord, of which in the Sacrament we are made partakers; and the Eucharistic vestments are worn to distinguish the Divine Office as the highest act of worship.

THESE are truths which we should think every Prayer Book Churchman must hold. The question is not as to expediency or æsthetic propriety, but only as to the agreement of the doctrines symbolized with the teaching of the Anglican Church. If it be urged that the vestments are worn to indicate also the priestly function of the Celebrant, it may be replied, so also is the stole. To the world at large, even the surplice is a sacerdotal vestment, "a rag of popery." If our contemporary wishes to be severely Protestant, according to the standard of the denominations in England and America, he must discard all distinctive dress in the services of the Lord's house, and abolish all ritual that symbolizes the Divine Presence. This, as we have more than once pointed out, is to out-Herod Herod; to be more Protestant than Luther or even Zwingli.

OUR argument, which the Canadian paper pronounces "Strange Reasoning," was this: That as the ritual complained of is precisely what is practiced in Lutheran Protestant churches, it should not be objected to as distinctively "Roman." There are some phases of Protestantism in Germany which THE LIVING CHURCH does not admire and commend for imitation; but surely it is not fair to brand as "Roman" the ritual which the original "Protestants" have always practiced. The "strange reasoning" seems to be on the other side, upon the part of those who regard the Catholic practices which even the Lutherans have retained, as "marks of the beast."

A LETTER of the Bishop of New York which we reprinted from *The Churchman* in our issue of July 2, contained the following passage: "No honest mind can pretend that, from the beginning, there has been any confusion as to what the Church has taught and held as to the birth of her Lord and His resurrection from the dead. *Some day she may choose to re-state her teachings on these points and to re-define them*, but she has not done so yet, and when she says in her creeds that her Lord was 'born of the Virgin Mary,' and that He 'rose again from the dead,' she means precisely what the words, to any plain and candid mind, mean upon their surface, nothing more, nothing less." We have italicised certain words in this quotation on account of the use made of them in certain quarters. Taken apart from the whole context in which they appear they have been made to mean that it is possible that the Church may see fit some day to omit the statements in question from the Creed, and upon this it is argued that, if it is in the power of the Church to annul these articles of her belief, it is perfectly legitimate to agitate for such action in advance. Thus every article of the Faith, beginning with the existence of God, is converted into an open question. It would seem that the simple statement of this result is sufficient to show that the Bishop meant no such thing. It is clear that his real purpose was to show the absurdity of the position assumed; in other words, that, since it is impossible that the Church should ever declare any part of the Creed to be untrue, it is therefore impossible to admit any discussion which implies that these great verities are for Christian people, doubtful or open questions.

SELDOM would it be necessary to dwell upon such points as these. The most ordinary intellect would at once perceive the fallacious character of the extraordinary claims which have recently been set up in favor of what is called "freedom of thought" within the Church. But in this period of revision movements and of high swelling phrases about religious liberty and the conclusions of science and of criticism, (these last frequently by men who cannot discriminate between scientific hypotheses and scientific results and who know nothing of criticism properly so-called), the minds of many become confused, the perception of the moral bearings of a question becomes blunted, and the plainest truths are lost sight of in a mist of philosophic language. It becomes necessary therefore to state and to re-state what ought to be self-evident. The Church sets forth in the Creed a body of facts—facts of a transcendent character—upon which hangs the salvation of the human race. These facts are either true or not true. For nearly nineteen centuries the Church has asserted their absolute truth. If now she can turn about and say of any one of these statements: "It is not true, it never has been true, through all these ages we have called upon men to believe a lie," can any plain and candid mind fail to see that that is the complete end of the Church, and the end of all belief in revealed truth? *Falsus in uno, falsus in omnibus*, would be the verdict of mankind.

IT remains true that it is possible for the Church to "re-state her teaching" and "to re-define" her statements of truth; and this has been done. It was done at Nice and Constantinople, at Ephesus and Chalcedon; but never in the sense of denying what had been affirmed as true, or even of obscuring it in the slightest degree, or of making it ambiguous so that what before had had but one interpretation, might now admit of two. One such act as this, and the Church as "the pillar and ground of the truth" fails After this, there is and can be no such thing as a witness to divine truth, to realities which remain realities without regard to men's views and preferences. Nothing is left at the best but associations of men for the cultivation of the religious instincts and the propagation of a school of ethics. The only kind of "re-statement" possible for the Church is that which makes the truth clearer, more distinct and uncompromising. And just here comes in the difference between the Creeds of the Catholic Church and their revision in the Ecumenical Council, and the modern confessions of faith and their revision by the bodies which framed them. A modern confession of faith is a platform upon which an association agrees to stand, a statement of the things which they engage to believe and teach. Sometimes it is true, these confessions have been put forth as embracing the absolute truth, the things essential to salvation; but that they are not so, and are not really held to be so, is seen the moment a revision is made, which involves the excision of anything which has previously been asserted, or such modification as to give it a different or opposite sense from that which it has hitherto had. It immediately becomes apparent that we are dealing with a platform and not with a creed.

THE ORTHODOX EASTERN CHURCH.

An item has appeared in some of the papers, to the effect that "the Greek and Roman churches agree with each other in holding to the doctrines of prayer to the Virgin and the saints, the worship of images, priestly adoration, [*sic*], transubstantiation, and the peculiar efficiency of the Sacraments to communicate grace without regard to the character of the recipient;" that "they differ in that the Greek Church does not recognize the later General Councils, [and properly, since no Council has been held for the past 1,200 years, representing the whole Church], does not believe in purgatory, or in the infallibility or supremacy of the Bishop of Rome, has a married clergy, and does not withhold the cup from the laity in the Holy Eucharist."

There are other points of difference that might be mentioned, such as that the Greek Church (more correctly called the Orthodox Eastern Church), permits and encourages her children to read the Holy Scriptures in their own tongue. To use the language of Philaret, the saintly metropolitan of Moscow, who died in 1867, after an episcopate of over fifty years, and who was one of the greatest theologians of this century: "The only sure and all-sufficient source of the doctrines of Faith is the revealed Word of God contained in the Holy Scriptures. Everything necessary to salvation is stated in the Holy Scriptures with such clearness, that every one reading them with a sincere desire to be enlightened can understand them." Then, too, the services of the Eastern Church are in a language "understanded of the people."

Now as to the alleged points of agreement between Greece and

Rome: Where there is ignorance, there is, of course, liability to superstition. In the larger part of the Eastern Church, there has been, we may say of necessity, much ignorance. In Russia, but a few years ago, half the people were serfs. In the part of the Greek Church under the dominion of the Sultan, the members of that Church have found it difficult and well-nigh impossible to found and sustain schools. But throughout the Eastern Church, very earnest and successful efforts are now making to promote the general enlightenment, and with this, we may well believe that many practical evils will disappear.

It is a good rule in controversy to try to find out the sense intended by the speaker or writer, rather than to ascribe meanings quite alien to their thought. Eastern and Western people often express themselves differently when they mean much the same.

The late Bishop Young, of Florida, who did so much to make the Eastern Church better known amongst us, speaking to a learned and distinguished Russian priest, expressed to him the decided objections we should have to many of the addresses to the Blessed Virgin and the saints, contained in Oriental Office Books. To this the ecclesiastic replied, that "to understand these properly we should interpret them in the Oriental sense, regarding them as poetical apostrophe and pious ejaculations, in accordance with the fervid imagination which characterizes the Orientals, rather than as set prayers in the literal matter-of-fact way of the Occidentals." "Translated into English," he added, "and taken in the sense in which you use such language, I should object to many expressions no less than do you; but to understand us as using these expressions in your sense is quite to misunderstand us."

We are not aware that "priestly adoration" in the East is carried any further than the adoration of popular preachers in America.

As to the manner of our Lord's Presence in the Holy Communion, the Eastern Church does not attempt to define it. Bishop Young tells us that a distinguished metropolitan of the Russian Church [Philaret apparently] said to him: "The manner of our Lord's Presence in the Blessed Eucharist is a mystery, to be apprehended by faith, and not a matter to be speculated and dogmatized upon or reasoned about. All definitions or pretended explanations, such as the use of the word Transubstantiation, are but attempts to penetrate the mystery, and in so far tend to overthrow the very nature of the Sacrament."

As to "the peculiar efficiency of the Sacraments to communicate grace without regard to the character of the recipient," what Church teaches that those who come *unworthily* receive blessing from the Sacraments? "The Duty of Parish Priests," written more than one hundred years ago, by George Konissky, Bishop of Mohileff, is one of the most authoritative statements of the doctrine of the Orthodox Eastern Church. It has long been a text book in the theological seminaries of Russia. It tells us that "it is the priest's duty, before he administers any Sacrament, to teach him who desires to receive it, if he be ignorant, what is the virtue of that Sacrament, to what end it was instituted, and what is signified by its outward form and matter. For if he to whom the Sacrament is administered be left uninstructed of this, . . he cannot have faith, which naturally follows only upon the knowledge of what is to be believed, and so he will not receive the grace of God which is given in the Sacrament, for our faith alone is the hand by which we receive all those gifts of God which have been obtained for us by our Lord Jesus Christ." And again, the priest is bidden to teach his people that "the Holy Communion is, to them that receive it worthily, unto life eternal. . . . On the contrary, they who receive unworthily receive it to themselves unto condemnation, and with sin like that of the Jews, who mangled the Body of Christ, and shed His Blood, and subject themselves to God's judgments, to punishments both temporal and eternal. And with such people, it often happens that the last state is worse than the first."

And even as to the Church of Rome, it should be borne in mind that the Council of Trent, Session VII., Canon VI., pronounced anathema against those who say that "the Sacraments of the New Testament do not confer grace on those who *do not oppose a bar thereto*" (*gratiam . . non ponentibus obicem non conferre*). Possibly there are Greeks and Latins who go beyond the authorized teaching of their Church in this matter, just as it is certain that many in this land come far short of the truth, and do not recognize the Sacraments as what our XXVth Article styles, "*effectual* signs of grace," denying that they have *any* "peculiar efficiency to communicate grace" under *any* circumstances. It would be hard to show that there was any essential difference as to the Sacraments, between the authorized teachings of the Anglican and of the Eastern Churches.

The Eastern Church is very far from trying, as has been alleged, to "hold the people in ignorance." In the early part of this century, the Rev. Dr. Pinkerton lived and travelled for many years in Russia, as an agent of the British and Foreign Bible Society, becoming fully acquainted with the people and their language. When he first went there, he seems to have thought that members of the Russian Church were much the same with Romanists. But he soon found that this was, to use his own words, "a hasty conclusion, not borne out by facts, for the Church that permits every one of its members to read the Holy Scriptures in a language which he understands, and acknowledges this Word as the highest tribunal in matters of faith on earth, is possessed of the best reformer of all superstition." Does not the complaint of Dr. Pinkerton still hold good, that "the principles of the Church of Russia have long been misrepresented by travellers and others ignorant of the language, who have imputed to the Russians a system of faith in many respects the creature of their own imaginations?"

Let us judge our Eastern brethren as we would fain be judged ourselves, making all due allowance for the difficulties with which they have to contend, as we expect to have allowance made for the difficulties surrounding *us*, and we shall find them well deserving of our Christian sympathy and love.

THE SUPERNATURAL CHARACTER OF FAITH.

FROM A SERMON PREACHED IN WESTMINSTER ABBEY, BY THE REV. CHARLES GORE, M. A.

Faith is necessary. And again, faith is supernatural. That means "It is the gift of God," not the result of the mere action of our own faculties. It is only, in saying this, to say in other words that evidences and proofs never can reach the point of creating faith. Evidences can justify faith, and support it, and show it to be rational; they cannot produce it. Such evidences we have in our generation in quite fresh force and power, for our New Testament dogmas have passed through a critical sifting and analysis of the most trenchant and thorough sort in the fifty years that lie behind us. From such sifting we have learned much about the process through which our New Testament documents took their present shape. We have been obliged to alter, in a certain measure, current opinions about one or two of them, but in all that is material, we feel that this critical investigation has only re-assured us in asserting the historical truth of the records on which our Christian faith rests. [I may express this in two words; first, by saying that this critical investigation enables us to assert, with better ground of assurance than ever before, that the Christ of our four Gospels, the miraculous Christ, the Christ with His absolute divine claim, is the original Christ of history, as those beheld and bore witness to Him who had been educated in closest intercourse with Him. We have better grounds of assurance than ever before that we have in the four Gospels no late and vague tradition, but in very truth the Apostle's doctrine. We have better grounds of assurance than ever before that in St. Paul's Epistles we have unmistakable and clear witness to what the first Christians, with unanimity behind their differences, thought about Christ. Consequently, the sifting of recent criticism enables us to call attention, with fresh emphasis, to the trustworthy character of the apostolic witness. In some ages testimony has been careless, so careless, so clouded with superstitious credulity, as to be practically valueless, but in the Apostles we have men who knew thoroughly the value of testimony and what depended upon it, who bore witness to what they had seen, and in all cases, except the exceptional case of St. Paul, to what they had seen over a prolonged period of years, whose convictions about Christ had been formed in spite of much slowness of heart and even persistent unbelief in their own minds, formed also in the face of Sadducean scepticism and cynicism, and in the full consciousness of what would be said against them, formed into such irresistible strength and unanimity by the the seal and impress of irresistible fact that nothing could shake it in the individual or in the body. Such testimony does for us, we may fearlessly say, everything that testimony can do. We can be sure that the Christ of our Gospel is the Christ of history and fact. We can let His claim and character as the Gospels present them to us make their full impression on our mind. We can place ourselves at His feet, like the Apostles, and hear His Word. We shall find ourselves driven to admit that He makes upon us indeed that moral claim which none can make but He Who originally created and Who rules our souls. We shall find in His miracles again works which express in another sphere exactly the same claim as finds utterance in His language, the same authority of love and judgment. We shall realize how such a character and claim and life lead up naturally to His resurrection; it was not possible that He should be holden of death. Such an issue, the issue of life, is required for a character such as His. So He will for us, as for the Apostles, be marked out as the "Son of God in power according to the spirit of holiness by the resurrection from the dead."

All this evidence can do for us. It can impress and awe us; it can suggest faith and justify it, and make it reasonable, but create it—never. "No man can say Jesus is the Lord but by the Holy Ghost." At the last resort it is by an act of faith, only by an act of faith of our own, that we can set to our seal that God's offer in Christ is true, and this act of faith, this going out of ourselves in loving venture of surrender, is always a motion which we know, even in the making of it, to

have its origin far beyond ourselves. It comes upon us as a movement from above, a movement in us of the Divine Spirit. In making our act of faith we are not, we know, originating but only corresponding, and corresponding to nothing else than God's Spirit. It is by the Spirit of God only that we can recognize the Son, as it is in the Son only that we can recognize the Father.

There are two sorts of faith: there is the faith by which we come to believe, and there is the faith in which we Christians are meant to live. Both are supernatural; both, that is to say, are the work of God in us, though they correspond to different stages of the Holy Spirit's activity, for He works upon men to make them Christians, and He dwells, as in a temple, in the hearts of them who are already Christians; thus working upon men, He brings them to believe; dwelling within them, He sustains them in that highest sort of faith, habitual and actual, which is the consciousness of sonship. "God hath sent forth the Spirit of His Son into our hearts crying Abba, Father." This life of faith, this consciousness of sonship, is meant to be the normal life of Christians, and yet, if even the eternal Son in our manhood vouchsafed to enter so deep into the trials of the human spirit as to lose the enjoyment of the Divine fellowship, the conscious illumination of the Father's presence, as to cry "My God, My God, why has Thou forsaken Me?" surely we too must expect trials in our life of faith; how much the more so that in us, in ourselves, we have to deal, not only with the weaknesses which belong to innocence, but with the obscuring of the things of faith which results inevitably from worldliness, and indolence, and impurity. Yes, depend upon it, we shall not find it always easy, we are not meant to find it easy, to keep up a life of faith, to "endure as seeing Him Who is invisible." Always we need to remember that, as the creation, so also the sustaining, of the life of faith is a divine gift, and demands on our part a reverent waiting for the gift of the Divine Spirit. When argument, evidence, reasoning, experience, have done all these human things can do, we shall always, at the last resort, find ourselves again prostrate simply before the throne of Divine grace: "Lord, I believe; help Thou mine unbelief."

PERSONAL MENTION.

The address of the Rev. Chas. A. Kienzle is 814 Pasadena ave., East Los Angeles, Cal.

The Rev. T. L. Randolph's address until November will be 1330 Gaylord st., Denver, Colo., after that Alameda, Cal., instead of Syracuse, N. Y.

The Rev. Jos. Cross, D.D., LL. D., has resigned the rectorship of St. Thomas', Hamilton, Central N. Y., to take charge of St. Andrew's, Tampa, Fla.

The Rev. Thos. Bakes, the late assistant of St. Anne's church, Lowell, Mass., has taken charge of St. Luke's church, Fort Collins, Colo., and should be addressed accordingly.

The Rev. Jas. C. Quinn, has been called as assistant to the Rev. S.C. Blackiston, of St. John's church, Butte, Montana, and entered upon his duties Oct. 1st. Services will now be held at South Butte, Meadeville, and Centerville, in addition to those held in St. John's church.

The Rev. Jas. D. Donehoo has resigned charge of the missions at Tarentum and Freeport, in the diocese of Pittsburgh, and accepted the rectorship of St. Paul's, Marion, Ohio, taking effect Oct. 1st.

The Rev. John A. Emery has resigned the rectorship of St. Andrew's church, Oakland, Cal., to accept the position of diocesan missionary. His address is, The Diocesan House, 731 California st., San Francisco, Cal.

TO CORRESPONDENTS.

G.—We do not know the name of the secretary of the Young Men's Friendly Society. Perhaps some of our readers will furnish it.

DECLINED.—"Continuity in the Prayers;" "Why Turn?"

SUBSCRIBER.—Hook's Church Dictionary, Staunton's Ecclesiastical Dictionary, Ritual Reason Why. Any Church bookseller will supply them at reasonable cost.

W. P. S.—The Western Theological Seminary. Write to the Bishop of Chicago, 64 Astor st.

LEX AND REX.—1. The custom of turning to the altar at the *Gloria Patri* is practiced in many English churches, though not generally in cathedrals. It is an act of worship to the Blessed Trinity. 2. The rector of a parish is the pastor having cure of souls, and as such has the right to administer all Sacraments and perform all other pastoral acts. A curate or assistant minister has his work, or should have it, assigned him by the rector. A definite arrangement as to work between a rector and his assistant ought always to be made at the outset and rigidly adhered to by both. This prevents friction and rupture. Not law but sound, common sense rules in this matter.

ORDINATIONS.

Bishop Gilbert has admitted to deacons' orders the Rev. Johannes Sahlinger, formerly a Lutheran minister. The service took place in the church of the Good Shepherd, St. Paul, Minn. The Bishop was the preacher.

The ordination to the diaconate of the first year's Maryland theological class took place in St. Barnabas' church, Baltimore, Sunday, Sept. 21st, at 11 A.M. The Lessons were read by Archdeacon Moran, and the Rev. Arthur J. Rich delivered the sermon. The candidates presented to the Bishop, were: Dr. T. S. Childs, of Washington, D.C., formerly a clergyman of the Presbyterian Church; M. C. Stryker, son of the Rev. A. P. Stryker, rector of St. Barnabas; J. T. Crowe. of Baltimore; W. R. B. Turner, of Prince George's county; A. M. Rich, son of the Rev. Arthur J. Rich, of Reisterstown; F. B. Randall, of Waverly; William T. Snyder, of Washington, D.C.; George F. Dudley, son of Col Wm. W. Dudley, of Washington, D.C., and R. S. W. Wood, of Washington, D.C. The class was presented by the Rev. Philip M. Prescott, headmaster of the Bishop's theological class. The Communion service followed.

OFFICIAL.

EVANGELICAL Principles and Men, with special reference to the late Rev. Daniel R. Goodwin, D.D., LL.D., and the Rev. Clement M. Butler, D.D. A discourse by the Rt. Rev. Thomas M. Clark, D.D., LL.D., at the 28th anniversary of the Evangelical Education Society, to be held in the Church of the Holy Trinity, Philadelphia, Sunday evening, November 16th, at 7:30 o'clock.

CHURCH UNITY SOCIETY.

In accordance with the annual custom of the Church Unity Society, the clergy generally are requested to preach on the subject of Church Unity, and to offer special intercessions for the re-union of Christendom, on the 21st Sunday after Trinity, and to kindly convey this request to ministers of the various denominations wherever convenient.

The general secretary would be glad to hear from such of the clergy as comply with this request, and to receive offerings for the work of the society.

W. S. SAYRES,
General Secretary Church Unity Society.
Broken Bow, Neb.

THIRTEENTH CHURCH CONGRESS.

The Thirteenth Church Congress in the Protestant Episcopal Church in the United States, will be held in Philadelphia, Pa., commencing on Tuesday, Nov. 11th, and continuing until Friday, the 14th, inclusive.

The Holy Communion will be administered at St. Stephen's church, 10th st., service to commence at 10:30 A.M. Address by the Rt. Rev. Thos. M. Clark, D.D., LL.D., Bishop of Rhode Island. At 12 M., in the same church, the Inaugural Address will be given by the Rt. Rev. O. W. Whitaker, D.D., Bishop of Pennsylvania, and the Memorial Address by the Rev. Geo. D. Wildes, D.D., General Secretary.

The sessions of the Congress will be held in the hall of the Young Men's Christian Association.

Tuesday, Nov. 11th, 7:30 P.M.—"Practical Co-operation with other Christian Bodies in 'Rescue Work.'" Writers: the Rev. Clarence Buel, and the Rev. A. Mackay-Smith, D D.; Speakers: the Rev. Edwin S. Lines, Chas. Jas. Wills, Esq, and the Rev. Geo. R. Van De Water, D.D.

Wednesday, 10:30 A.M.—"Grounds of Certitude in Philosophy and Religion." Writers: The Rev. Wm. R. Huntington, D.D., the Rev. Francis A. Henry, and the Rev. J. McBride Sterrett, D.D.; Speakers: the Rev. H. R. Harris, D.D., and the Rev. C. S. Bates, D.D.

Wednesday, 7:30 P. M.—"Trusts." Writers: The Rev. David. H. Greer, D.D., Hon. D. C. Calvin, and Hon H. E. Howland; Speakers: Joseph Packard, Jr., Esq., Rathbone Gardner, Esq., and C. Norman Fay, Esq.

Thursday, 10:30 A.M.—"Do we need a Provincial System?" Writers: The Rev. J. H. Egar, D.D., and the Rev. John H. Elliott, D.D.; Speakers: The Rev Thomas F. Gailor, D.D., the Rt. Rev. N. S. Rulison. D.D., (possibly), the Rev. Joseph Carey, D.D., and the Rev. J. H. Darlington. Ph.D.

Thursday, 7:30 P. M.—"Conditions of Church Growth in Missionary Lands." Writers: The Rev. Randolph McKim, D.D., and the Rt. Rev. Leighton Coleman, D.D.; Speakers: The Rev. Phillips Brooks, D.D., the Rt. Rev. Edward Sullivan, D.D., the Rev. J. S. Lindsay, D.D., and the Rev. Wm. Kirkus, A.M., LL B.

Friday, 10:30 A. M.—"Positive Gains in Biblical Criticism." Writers: The Rev. Prof. Henry S. Nash, and the Rev. Prof. Gould; Speakers: The Rev. P. E. Washburn, the Rev. Prof. Thos. Richey, and the J. J. McCook.

Friday, 2:30 P.M.—"Proper Care of the Newly Confirmed." Writers: The Rt. Rev. Boyd Vincent, D D., and the Rev. Clinton Locke, D.D.; Speakers: R. Fulton Cutting, Esq., the Rev. Rufus W. Clark, D.D., and the Rev. A. C. A. Hall

It is possible that to some one of the above topics, the names of the Rev. Hartley Carmichael, the Rev. Dean Richmond Babbitt, D C.L., East Saginaw, Mich., and others, may be added.

Arrangements are now being made, looking to the obtaining of the usual reductions in railway fares. A circular letter giving information in this regard will shortly be addressed to every guest.

GEO. D. WILDES, D D.,
General Secretary Church Congress.

THE MISSIONARY COUNCIL AT PITTSBURGH, PA.

The Joint Committee appointed by the General Convention and the Local Committee of Arrangements make the following announcements: Monday, Oct. 20, 8 P. M., Trinity church, Pittsburgh, preliminary missionary meeting, with addresses by the Rt. Rev. Dr. Abiel Leonard, Missionary Bishop of Nevada and Utah, and Mr. James Houghteling, of Chicago.

Tuesday, Oct. 21st, 10 A. M., Trinity church, opening service, celebration of the Holy Communion, sermon by the Rev. Joseph N. Blanchard, followed by the organization of the missionary council. Business sessions until 1:30 P. M., and from 3 to 6 P. M.; 8 P. M., Carnegie Hall, Allegheny, missionary meeting, with addresses by the Rt. Rev. Dr. A. Cleveland Coxe, Bishop of Western New York, and Mr. Herbert Welsh, Philadelphia; 8 P. M., Calvary church, East End, missionary meeting, with addresses by the Rt. Rev. Dr. J. Mills Kendrick, Missionary Bishop of New Mexico and Arizona, and the Rev. Dr. David H. Greer.

Wednesday, Oct. 22nd, 9 A. M., Trinity church, celebration of the Holy Communion; followed by sessions of the council up to 12:20 P. M., and from 3 to 6 P. M.; 12:20 to 1 P. M., Trinity church, popular missionary meeting, speaker, the Rt. Rev. Dr. D. S. Tuttle, Bishop of Missouri; 3 P. M., Carnegie Hall, Allegheny, public meeting of the Junior Auxiliary of the diocese of Pittsburgh, speakers, the Rt. Rev. Dr. Ethe bert Talbot, Missionary Bishop of Wyoming and Idaho, the Rev. Frederick R. Graves of the China Mission; 8 P. M., Carnegie Hall, missionary meeting, with addresses by Rt. Rev. Dr. T. U. Dudley, Bishop of Kentucky, and the Rev. Dr. John S. Lindsay; 8 P. M., Calvary church, missionary meeting, with address by the Rt. Rev. Dr. O. W. Whitaker, Bishop of Pennsylvania, and the Rev. L. S. Osborne.

Thursday, Oct. 23rd, 9 A. M., Trinity church, celebration of the Holy Communion, followed by session of the council until 12:20 P. M.; 12:20 to 1 P. M., Trinity church, popular missionary meeting, speakers, the Rt. Rev. Dr. H. C. Potter, Bishop of New York, and the Rt. Rev. Dr. Mahlon N. Gilbert, Assistant Bishop of Minnesota.

On Thursday afternoon there will be a meeting of the officers of the Woman's Auxiliary, the place and hour to be announced hereafter.

Friday, Oct. 24th, Calvary church, East End, an all-day meeting of the diocesan branch of the Woman's Auxiliary.

OBITUARY.

BOWN.—At Ellenville, N. Y., Sept. 27th, Preston Eyre, infant son of Emma Pennell and William Henry Bown, aged 6 days.

KEMPSON.—Entered into rest, on Thursday, Sept. 25th, 1890, Dr. P. Tertius Kempson, senior warden of St. Luke's church, Metuchen, N. J., in the 77th year of his age. "Looking for the mercy of our Lord Jesus Christ unto eternal life."

INGRAM.—At his late residence in East Los Angeles, Cal., Mr. Wm. T. Ingram, sometime junior warden and vestryman of the church of the Epiphany, in his 50th year. "Blessed are the dead who die in the Lord."

KOUNTZE.—Entered into life, Sept, A.D. 1890, at "Forrest Hill," Omaha, Neb., the residence of her husband, Mr. Herman Kountze, Elizabeth Davis Kountze, aged 42 years.

In the departure from this world of this Christian woman, the community in which she lived and the city which had been her home from childhood, have experienced an almost irreparable loss. While she graced the social life in which she moved and extended a most attractive hospitality, the rare beauty of her character was known only by those who were admitted to the domestic circle. Her truest life was poured out in her affections which had their full play in the lovely home which she adorned with matronly grace, and where the rarest of feminine virtues shone as jewels in a coronet. Faithful as a wife, devoted and unwearied as a Christian mother, "her children arise up and call her blessed, her husband also and he praiseth her."

Simply and sincerely she believed and loved our Blessed Lord, His Holy Name she confessed, in His Holy Church she served, "stretching out her hands to the poor, and reaching forth her hands to the needy."

Neither prosperity nor social prominence had rendered her unmindful of these duties; her sufferings she bore with heroic patience; and meekly submitting to the infinite wisdom of Him Whose ways are not as our ways, she entered into the rest of God's children.

"But we cannot think of her idle,
She must be a home-maker still;
God giveth that work to the angels
Who fittest the task fulfill;
And somewhere yet in the hill-tops
Of the country that hath no pain,
She will watch in her beautiful doorway
To bid us welcome again."

ACKNOWLEDGEMENTS.

H. L. Phillips, priest in charge of Trinity church, Hightstown, N. J., acknowledges the following, received since he began to raise money to complete the church: From Bishop Scarborough (pledge) $50; St. Peter's, Spottswood, $25; Mr. Roebling, $10; Mr. Hanson, $1; Rev. A. B. B., $5; Friend in Salem, $10; Rev. W. R. Harris, $2.

$300 more would ensure success.

MISCELLANEOUS.

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The annual session of the Missionary Council will meet in Trinity church, Pittsburgh, Penn., Tuesday Oct. 21st, at 10 o'clock A. M., and will continue in session three days.

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Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 55th St., New York City.

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CHOIR AND STUDY.

OCTOBER, A. D. 1890.

12. 19th Sunday after Trinity.	Green.
18. ST. LUKE, Evangelist.	Red.
19. 20th Sunday after Trinity.	Green.
26. 21st Sunday after Trinity.	Green.
28. SS. SIMON and JUDE.	Red.

The Worcester County (Mass.) Musical Association has just given its thirty-third annual festival, beginning on Monday, Sept. 22, and closing Friday night, the 27th. These festivals have been given without default in all these 33 years. This association is, therefore, much the oldest in the country in this annual production. The Boston Handel and Haydn Society dates further back, possibly, although the Worcester Association, under varying titles and methods of working, goes back as far as 1826. From that period it has grown steadily and solidly, under such wise and prudent management, that its permanence is established beyond reach of disaster or disintegration.

Our many readers in New England understand all this very well. There are many populous centres where a similar organization is quite practicable, and would prove of inestimable social and educational value, and it is largely in the interests of such localities that we specialize and enlarge upon the current work of this splendid association.

It grew out of a musical heredity. The singing master and the neighborhood singing school were among the earliest recreations of this region. The public school system adopted and incorporated these, so long ago, and with such excellent results that a rudimental musical education is well nigh universal throughout New England. This culture has developed in local organizations of such importance, energy, and intelligence that they have come to dominate the æsthetic life of New England. More than half a dozen music associations, sprung from the parent "Worcester," are successfully in operation, and hold protracted annual festivals, closely modelled after the example of Worcester! They may be found in Taunton, Providence, Springfield, Rutland; in New Hampshire, in Maine, and in North-eastern New York, all of these having powerful choruses, employing orchestras, and artist virtuosos of celebrity. Each of these festivals becomes the annual event of its region, a practical conservatory of object teaching for thousands who are without other musical opportunities.

A careful study of this Worcester festival for several years past, throws a strong light upon its educational and elevating ministry. Worcester centres an immense railway system, which places it in rapid and constant relation with hundreds of cities, towns, and hamlets; and from these its magnificent chorus is systematically drafted. Young singers in all these places naturally look forward to a possible membership in the Worcester Society as the highest of honors and privileges. There is a steadily growing pressure, therefore, to secure it, and the examining committee at all times have desirable resources within reach, and waiting for its favorable judgments. The city itself, numbering nearly 85,000 inhabitants, is richly stocked with churches, with carefully trained and effective choirs, nearly all of which are enrolled in the association.

This great chorus is the foremost care and interest of the direction, and no labor and expenditure are spared in the promotion of its art education. A deep enthusiasm in musical culture of course underlies and vitalizes this great body, or it would crumble to pieces. It is wisely organized. The most serviceable and helpful come to the front and find their way into the several committees, and in the various offices of trust and responsibility, each and all of them unselfishly and gratuitously serving the general interests with fidelity and vigilance. Leading citizens count it no small honor and privilege to lend a helping hand, and men laden with important commercial and financial responsibilities, as well as the laborious artisan, are found working with zeal and self-denial for the strengthening of this commanding interest. The association has enjoyed the care and oversight of the best people in Worcester, since its organization in its present form, in 1868-1873, without expending a dollar for services or salaries, yet these official positions are anything but sinecures.

The chorus now numbers 528 effective members. There are 170 sopranos, 149 altos, 97 tenors, and 112 basses; and so thoroughly is the material reviewed and schooled, that it is quite safe to pronounce it unsurpassed in choral intelligence and efficiency. Its work this year has aroused a positive enthusiasm in the vast audiences that have crowded the Mechanic's Hall, one of the most spacious auditoriums in the State.

The exceptional social conditions prevailing throughout the region, favor such a consummation. It is a busy, industrious population. Everybody does something and there are no drones nor idlers. The air is exhilarating, pure, and friendly to the voice. Labor is found without squalor and degradation. Total abstinence prevails under rigidly enforced prohibitory legislation. There is singular purity and refinement in social life. There is a regulated life promotive of health, morality, and intelligence; the public school system is ideally perfect, and places a complete and symmetrical education within reach of all children, without money and without price; there are early hours, and well-ordered industry, and with such a physical and social environment, the ideal chorus should be realized; and it is here grandly realized. Such eloquent purity of tone, such intelligent mastery of rhythmic form and phrasing, such spontaneous recognition of Carl Zerrahn's baton, such soldierly discipline, and *esprit du corps*, might well explain the overwhelming delivery of these great choral masterpieces, as the double choruses of Israel in Egypt, the weird and picturesque numbers of Gade's Erl-King's Daughter, and the inspired tone-poems of the Elijah.

We have sketched an outline of these five days' performances, but it is impossible to reproduce the glow, the delight, the all-prevailing enthusiasm, of the vast audiences. The event is the culmination of the year. There is the assemblage of amateurs and teachers from many cities and States; journalists from New York, Boston, and many other centres; family reunions without number; in short, the festival takes possession of hotels, streets, stores, and penetrates the city through and through. You see the "Book of the Festival" in every one's hands; and Worcester, with all its tremendous factories, and teeming industries, and bustling schools, and learned societies, and thrifty colleges, becomes for the week, the veritable Bayreuth of New England. The daily routine is this: Rehearsal, choral, orchestral, or soloists, every morning at 10; a concert at 2:30, and another in the evening, and at each of these, an audience is gathered that strains the capacity of the hall. Between 2,000 and 3,000 persons, thrice a day, come and go, and the audience is a different one each time. A season ticket, with a reserved seat, gives admission to these fifteen musical occasions, and each and every programme would command the respectful interest of the most fastidious metropolitan audience.

The Boston Symphony Orchestra has rendered invaluable service, being constantly at work, and confessedly the best disciplined body of players in the country. Herr Carl Zerrahn, who has served as conductor and musical adviser for a full generation, and also has in charge the growing family of musical societies already mentioned, is an artist of broad and generous culture, and is a masterly manipulator of the resources assembled on an occasion like this.

It is of the highest interest to study the purely popular character of this organization. It is an outgrowth, distinctly, of hereditary musical culture among the people, it is animated and vitalized by their perennial enthusiasm, and it is sustained by their labor, co-operation, and devotion. More than that, the chorus imposes an annual tax of $1.50 on each of its members, thus contributing, mostly from hard earnings, about $800, per annum, towards the festival expenditures, which now reach about $12,000, each season. The receipts, however, are so nicely looked after that they invariably exceed the outlay; and the association is not only never in debt, but with savings and donations has a reserve fund of about $12,000, possessing besides a library worth quite as much more; no "guaranty fund" is ever required, and the stream of patronage proves as sure and steady as the Blackstone river which flows through this valley and turns the wheels of the countless factories that mark its course.

The "management" of such an organization is, literally, everything. Nothing is easier than failure, as the musical annals of New York, Philadelphia, and many lesser cities, witness. Yet the prosperity of the Worcester Society seems constitutional, so smooth and healthy is its current life. The president, the Hon. Edward L. Davis, is a leading Churchman of the diocese, and an influential and greatly respected citizen of Worcester, whose genial culture, public spirit, and liberality are of inestimable value, not only to the association, but to all enterprises that contemplate the advantage and prosperity of the people. The secretary, upon whose shoulders falls the main burden of practical administration, is Mr. A. C. Munroe, an exceedingly busy man, whose life-long experience in the affairs of the society, and devotion to its interests, with his practical knowledge of choral work, and exceptionally wide acquaintance among the celebrities of the musical profession, have been at the service of the association since 1868.

It would not serve the present purpose to attempt a detailed review of the week. The great work developed in the vast choruses of Israel in Egypt, in Gade's exquisite tone-poem, "The Erl King's Daughter," in Sir Arthur Sullivan's "Golden Legend," in Mr. J. C. D. Parker's lovely anthem-cantata, "Redemption Hymn," and lastly, and perhaps most delightful of all, in the dramatic and irresistible numbers of "Elijah," has already placed the chorus, among the foremost American societies if not actually first. There was much solo singing of splendid quality. The young New York favorite, Miss Clementine De Vere, was received with storms of applause. Indeed, nearly all the soloists were of commanding excellence, thus leaving nothing to be desired or regretted. The many friends of that sterling oratorio tenor, Mr. Whitney Mockridge, will be glad to learn of his advancing mastery, adding to his splendid declamation and phrasing, increasing volume of voice and breadth of delivery. Never before has there been such a felicitous conjunction of star-vocalists in Worcester, and rarely, anywhere else. We congratulate the Association on its prosperity, and hope that its example may be fruitful in planting and nurturing the good work in many new fields.

An after-thought or two cannot be out of place, since much that has a lasting significance in such a week of splendid work must escape the record. Fitly, the climacteric came at the last. The "Elijah" has never been interpreted so satisfactorily, in our experience. The chorus was marvellously impressive and eloquent in its delivery of those immortal numbers. The soloists were singularly felicitous. Herr Emil Fisher, the Wagnerian basso of the New York Metropolitan Opera Company, was an ideal Elijah; Mrs. Patrick-Walker, of Boston, the leading soprano, startled the audience with the intensity of her declamation, delivered with a voice of phenomenal culture and beauty; Mr. Beaumont, the English tenor, admirably exemplified the English oratorio school with its noblest traditions. It will occasion deep regret among his many friends, to learn that Master Forbush, the phenomenal boy soloist of Garden City Cathedral, Long Island, is for the present voiceless, and could not be present. Master Mulligan, who succeeds him, filled the *role* of "the child" very nicely.

MAGAZINES AND REVIEWS.

The Fortnightly Review: September, Leonard Scott Co., New York, has a number of striking papers. Prof. Dowden presents the substance of certain posthumous studies of Goethe and his last hours. Dr. Weissborn, who was 80 years old at the time of Goethe's decease, is the chief memorialist. He "thought unfavorably of

Goethe's private character," held his teaching to be a dangerously subtle form of epicureanism, and entertained the belief that "Goethe has sown in the hearts of men more weeds than the present generation is able to destroy by the knowledge he has put into their heads;" all of which the sober, Christian verdict of subsequent years unequivocally affirms. W. H. Mallock, the most restless and disappointing of modern essayists, writes with his usual acumen on "A Catholic Theologian on Natural Religion," a free-handed dissection of Dr. Hettinger's "Evidences of Christianity," the recent translation of which is edited by Father Bowden. The essayist undertakes to overturn the old scholastic definition of natural religion, denying that reason, unaided, establishes the existence of God. Putting the question of a revelation aside (he continues), a belief in God can only logically be defended by assuming first, a certain belief in life, a certain spiritual importance and dignity in certain acts and moods of mind, and a certain meaning in spiritual fears and hopes, and a certain authority beyond that of a tribal instinct, in the voice of conscience. Now so far as the proof is concerned (?), all this is mere assumption. What faculty is there in man which is to urge him to assume it? It is difficult to suggest for it any better name than faith; and the formula comes to be pretty much this: "I *do* believe in the spiritual value and the eternal meaning of life, because my nature is such that I abhor the belief that is the alternative." And so he goes on maundering in a dismal, pessimistic temper; pulling down, so far as such meddlers in holy things can, the foundations and supports of supernatural faith, which is explicitly the gift of God, infinitely above the world of mere intellectuality. St. Paul and the Evangelists are better guides than W. H. Mallock. "John Henry Newman, In Memoriam," is another tender elegiac review of the departed Cardinal's life and career, by his friend and ardent admirer, W. S. Lilly, who is himself something of a *bete noir* to the Ultramontanes. It abounds in graceful and grateful reminiscences, all converging upon the prevailing truthfulness, simplicity, and sincerity of the Cardinal's nature, but not placing him in any heroic or masterly attitude. Clearly enough the Oxford convert was not sufficiently "converted" to satisfy the prevailing clique which promulgated the absolutism of the Papacy; was from the outset an indigestible, or insoluble element, side-tracked at once, under a monkish garb in an obscure order. Only as a pacificatory measure, with practical bearings on English politics, was the red hat conferred in Newman's old age, while a great gulf yawned between him and Cardinal Manning, who was mouthpiece and spokesman of the Vatican. The essayist says: "I have a printed letter in which he says, 'I am not a metaphysician.' In a sense he was not. His acute and subtle intellect had never been devoted to the systematic study of metaphysics. Even in the scholastic philosophy he was not deeply read. Of the modern philosophical systems he knew extremely little, and that little, at second-hand. He had scant sympathy for hard, dry thought. I cannot imagine his reading through the Kantian Critiques;" all of which is unquestionably true, but had it been writ from our side, would very likely have provoked hostile comment from the other. It is very unlikely that a fairly rounded life of the late Cardinal will reach the public for some years; but in such a life, when frankly related, restless, unquiet Anglicans who "seek peace" and a snug harborage in Rome, will find a quietus.

The Nineteenth Century, September, would be remarkable, if only because of Oscar Wilde's conclusion of his astonishing descant, begun in a previous number, "On Criticism, with some Remarks on the Importance of Doing Nothing." To the ordinary mind this must be set down as little better than a tissue of mad-house vagaries, with here and there lucid intervals of entrancing eloquence. He is nothing more or better than an epicurean of the baser sort, without a spark or glimmer of moral or religious susceptibility. Never did a richly endowed soul, unless it be Alfred de Musset or Theophile Gautier, strip himself so absolutely of the last shred of this Christian civilization. And yet there are passages and pages of flashing brilliancy, grace, and elegance, and, indeed, of the finest distinctions and soundest conclusions.

HISTORY OF THE AMERICAN EPISCOPAL CHURCH: from the Planting of the Colonies to the End of the Civil War. By S. D. McConnell, D. D., rector of St. Stephen's church, Philadelphia. New York: Thomas Whittaker. Pp. 392. Price $2.

The book which is a compendium of salient epochs and a brief rehearsal of formative events in the life of the American Church, rather than its history, furnishes much that careful and interested readers will value. It is evident that the author has made preparation by a full reading and has sought in the spirit of a true historian to be both exact as to facts and conscientious in their applied use. And yet it strikes us that he has written too fast. Cursoriness and rapidity, with but slight regard for grace, mark our author's style. The plan of the work falls into two parts: I. The Church of England in the Colonies; II. The Protestant Episcopal Church in the United States. In the first is given a strong-lined, comprehensive sketch of the various colonizings on these shores, showing who the settlers were, "whence they came, why they came, how they bore themselves religiously in the early days, and the diverse problems presented to the Church of England in the presence of peoples so unlike." Then the writer pauses at the end of the first century of the Church in America, to take "a broad survey of its situation, to observe its manner of life, to examine the people among whom it is to do its work in the years to follow." Next he pays regard to the touch and influence upon the Church's development, of the venerable Society for the Propagation of the Gospel and the efforts of the Bishop of London's Commissaries to Maryland and Virginia. After these he brings to our observation the New England converts to the Church, the "great awakening" under Jonathan Edwards, the first German immigration, the "Pennsylvania Dutch," the Moravians, the Scotch-Irish, the Methodists, and the Wesleys in Georgia. He then takes a review of the Episcopate as it stood; furnishes a survey of the existing Church in Connecticut, New York, New Jersey, and Pennsylvania, in the South, and in Indian Missions, bringing the first part to a close with a consideration of the attitude of the clergy, and its results, in the war for independence. The second part takes up with orderly views and sketches in the history of the Protestant Episcopal Church in the United States. The whole work is interestingly done, and possesses so many valuable and attractive qualities that one would desire to see a new and revised edition undertaken by the gifted author, when he is not on the rush. Certain expressions that do not consort well with the dignity of history might be happily eliminated; *e. g.* (p. 259): "To effect this he cooked a plan which put all the bishops in a corner;" and it would hardly strike anybody as even an acceptable pleasantry, to characterize the deliberations of the five bishops appointed (1871) to consider and make report on church vestments and ritual observances, as "the amazing spectacle of grave and learned theologians and jurists endeavoring to perform *modistes'* and dancing masters' work." Notwithstanding these smaller criticisms aside, the work is marked by many excellencies, and will be popular for long to come as a sort of Genesis of the Church in this land. All who know Dr. McConnell will rightly look forward to finding a treat in the reading of it.

THE GOSPEL OF ST. MATTHEW. By John Monro Gibson, D.D. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co.

This volume of the Expositor's Bible is a very clear popular commentary on the Gospel of St. Matthew. While it might have been much improved in some points without departing from the necessary limitations of the series of which it forms a part, it is yet well worth reading and would be a very good general introduction to the more detailed study of this Gospel. We are inclined to welcome every contribution to the study of the Gospels as distinct treatises, each with its own characteristics and its own definite purpose. To base the whole course of Gospel exegesis upon the study of the harmony, as is the common method of our seminaries, is simply destructive of the best results. To combine the Gospels into one narrative in proper chronological sequence and to explain or account for apparent discrepancies, is a kind of work which without doubt has its utility, but it is far from being the purpose for which the Evangelists wrote. The re-arrangement which a pure chronological treatment necessitates, will often greatly obscure the meaning which the very environment itself conveys. The principal criticism which we have to offer upon the present work is that the author's emphasis is not always that of the Gospel and that in this way he occasionally misses, as it seems to us, the full significance of a great turning point. Thus he does not sufficiently emphasize the setting apart of the Apostles as the real beginning of the Christian Church as a distinct organism, but rather refers this to the scene at Cæsaræa Philippi; and in general, the idea which is certainly prominent in this Gospel of the gradual organization and development of a visible kingdom of God in the world, the true fulfilment of ancient prophecy, and yet on very different and higher lines than those of Israel after the flesh, does not seem to us to be quite adequately recognized. The note on page 392, in which the writer attempts to refute the Catholic doctrine of the Eucharist in a dozen lines, is a great blemish in a work like this. It either shows great ignorance on his own part or is an appeal to the ignorance of the reader. But though the author shows little appreciation of some of the profounder aspects of Christian truth, there is, as we have indicated, much that is very bright and instructive in his work. It gives within a moderate compass a fairly adequate and intelligible view of the first Gospel as a whole, and may be commended as a useful book to the intelligent and discriminating reader.

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A HOMILETICAL DRIFT.

BY THE REV. H. D. JENKINS, D. D.

* * * There is a difference between the simple and the crude; and one does not need to become bizarre in ceasing to be courtly. A noticeable change strikes us in the use of the personal pronoun "I." It can hardly be doubted that the dropping of the impersonal "we" from our pulpit addresses is a gain in strength. The Church owes more to Henry Ward Beecher for this casting out of the silly "*pluralis majestatis*" than to any other one man. But here also the middle ground is the safest. The man who insists upon the back seat is often as vain as the one who claims the front chair. Egotism has no mask; and of all sins against good taste it is most offensive in the pulpit. Nevertheless, one would rather have Dr. Hamilton's formal sinking of his personality, than his successor's introduction of "this wreck, McNeill," in the middle of his discourse.

And we must be permitted to protest also, that the truth has not gained in effectiveness, by a change in style which passes from Hamilton's "ivy leaf and laurel" to McNeill's "wretched little patch of lentils." Can we reach the masses by accepting in the pulpit the language of the tap-room? If the Bible pictures of his predecessor were overwrought, and the description of Solomon "as he sate aloft on his lion-guarded throne * * * arrayed in white and silver, and crowned with a golden coronet" is a bit too ornate, what shall we say of Mr. McNeill's Shammah, who "pulled himself together" before he smote the Philistines with his rude weapon?

When the pastor of Regent Square introduces into his published discourses the "aside"—"if they had laid their heads together then, what a lot of wood there would have been in one place!" what is there left for the ambitious youth just out of the seminary to say, when he, too, would produce a sensation in his own congregation? If the most conspicuous preacher in London takes his hearers into his personal confidence so far as to tell them in the midst of his exposition of Scripture, "That is what my wife said to me this morning," one may shudder to think what household privacies his bungling disciple may thrust upon astonished listeners who have come to God's house to hear the good news of a far country. The Sermon on the Mount does not lack impressiveness, although in it no one is 'sent spinning into hell;" and Paul's great cry to be "delivered from the body of this death" has, perhaps, as positive a homiletic value as the prayer to be "picked from between the devil's fingers." If such be the language needed in Regent Square, what is left the Salvation Army wherewith to "catch the ears of the groundlings."

As it is, Aaron no longer wears a sacred vestment. A sack coat or a shooting jacket answers every purpose. But is there to be no such thing to-morrow as a "sacred rhetoric?" With Hamilton, and Hitchcock, and Storrs, will the pulpit orator cease, and the class-leader have full possession of the desk? If one cannot admire a sunset of Turner, there ought surely to be something better for him than an Inferno of Dore. The truth is that many of our sermons to-day are but the unbeaten oil of the sluggish priest. Step by step the ministry has been descending from homiletical heights to hortatory depths. It is easier to acquire the patois of the peasant, or the slang of the slums, than the rhetoric of the schools; and the temptation is to believe it more effective. For ourselves, we doubt it. We can but fear that, however sweet in the mouth of to-day, the pulpit jest or pulpit "gag" may be, the end of it will prove, as the slow digestion of the little book in the Apocalypse, "exceeding bitter."—*The Interior.*

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THE HOUSEHOLD.

THE WAY IS DARK.

BY MARY THOMAS CARSTENSEN.

The way is dark,
And lone, and wild!
I stumble oft—
Oh! Father! help Thy child!

Sharp thorns abound,
They press on every side,
Above—the tempests war!
Oh! whither shall I hide?

My feet are torn!
My panting breath comes quick,
My bruised and aching heart
With very fear is sick.

I faint! I die!
O Lord! lift Thou my head!
Lord, save! Lord, help!
Without Thee, I am dead!

Humbly I cry:
Thy wounds, Thy cross, I plead!
I cannot let Thee go,
Without the help I need.

See! low I lie
Prostrate beneath Thy rod,
I dare not flee,
For 'tis Thy hand, O God!

Lord, take my will,
It is no longer mine;
Into Thy hands I give,
Lord, make it Thine!

Then shall I see
That clouds, and thorns, and woe
Are all Thy will—
Why—is not mine to know.

Sept. 22, 1890.

EVERY day of the session a very beautiful prayer is said in the House of Commons which has never appeared in print outside the House, and the language of which is utterly unknown to those who have not sat there. It is not to be found in any book, except in the volume used daily by the speaker's chaplain. Even Sir E. May did not know the origin or authorship of that prayer, which has been read daily in the House of Commons for more than 200 years.

IN the recorder's office, in Chicago, has been an efficient young lady, dependent entirely upon her earnings for support. For the past few months she has grown steadily weaker with that dread disease, consumption, until finally she has given up her desk. She still draws her salary, and has all of the comforts that from $20 to $30 a week can give. How is it done? Her associates in the office, ladies drawing less pay than herself, and possibly others drawing more, each spend some part of the day at her desk and do her work the same as she would have done it. And this they will continue to do, until she is beyond the need of the loving earthly kindness.

MABEL TURNER, a little girl of ten years, in the neighborhood of Peterborough, Eng., ran away from home the other day, and was found the next morning by a policeman seated on a bare-backed horse, and making off to London. She had caught the horse in a field, and taken a bridle from her father's stable wherewith to guide it. Considering the child's age the offence was surely not a very terrible one—certainly not one to be punished by the law with a severity which it by no means always shows to grown-up brutes and blackguards. But the Peterborough magistrates do not seem to have seen it in this light, and so they sentenced this hardened and dangerous little reprobate to three weeks' imprisonment, and to five years in a reformatory!

A YOUNG SWELL.

BY HAL OWEN.

CHAPTER II.

They did have a jolly good time. The Milwaukee club boys met them, dined them, drove them, and supped them; the drill in the evening was a brilliant success, and was attended by appreciative and enthusiastic friends. The next day there was more driving, dining, and drilling. Many of the boys had arranged to return home on the afternoon train, but Lawrence and Clarence, feeling very big and magnificent, arranged a theatre party. They invited their especial friends, engaged the two best boxes, and had a "swell" time. When the party broke up it was with cheers for the best fellow out—Clarence Owen—but to tell the truth, if there was ever a more miserable fellow "out," then this same Clarence Owen, he is to be pitied.

He had fought with himself every moment since leaving home. It seemed to him that conscience had fairly screamed at him, and he must laugh loudly, long, and often, to drown the conflict.

He reached the city next morning thoroughly used up. Having made a very lame excuse at the office, which he felt was hardly credited, he mechanically went through his daily duties, and took an early train home; drawing himself down in his seat, and pulling his hat over his eyes, he was unhappily brooding when his attention was attracted by the conversation of two men directly in front of him.

"I feel very sorry for Owen, things seem to go agin him. 'S often so with a man when once he begins to lose. Now, you see he had this payment to make I was tellin you of, must be made as a matter of honor; he had it all fixed up. His wife had been workin too, and the money was all waitin when some one up and robbed him."

"Is that so!"

"Yes, curius; he says he knows it was in the desk Tuesday evenin and sure it was not there Wednesday mornin. He and his wife were fixin it when the little girl was took sick. They ran up stairs, sent for Dr. He came, havin Charley Stearns with him to drive. Charley stayed down stairs. About the middle of the night, after everythin was all quiet, Mr. Owen fixed up the room and went to bed, and next mornin he found the roll of hundred dollars was missen; it just broke him all up."

"Did he put it in the desk?"

"Wal, there's where he can't say sure, it was in an old wallet, and he laid that away all snug without lookin in."

"Do they keep any servants?"

"Yes, an old faithful woman that has always lived with 'em. The truth is, there is nobody to suspect but Charley Stearns, that's the very worst of it. That's what made poor Owen feel badder than anythin, he had been the makin of that boy's father, and ever since he died he has done everythin for Charley. Now, Dr. Grey has sorter 'dopted him, and is makin a doctor of him. Fine fellow! I should as quick suspect myself, but you never can tell. I declare for it, I am glad I ain't got no sons!"

"Where's Owen's boy, he orter help him some?"

"Course, he orter; where is he? that's a question; off galivanting round the country, playin soldier, or somethin; there it is again. Well, this is the worst year for growin corn I ever see; I've had bad luck tradin in town to-day, too."

Clarence slid off the train, and hurried along home, muttering to himself—

"How these old gossiping codgers do talk! Ugh! this is a mean piece of business. Good enough for Charley Stearns to get into such a muddle! He's always playing goody, he gave me some preaching the other day. Goodness knows what I had better do. Of course he doesn't know I was in the library at all, or he would have 'squealed' on me!" "Oh, Clarence, be a man, clear the matter up. Show you have some honor! oh, Clarence, do right."

The old troublesome conscience would have a word now and then, but was cut off as shortly as possible. Clarence felt very strange in his home that evening, in fact every one seemed to feel strange, seemed to be expecting something terrible. Very little was said, and Clarence found great relief in an urgent note to attend choir rehearsal. The boys were preparing for a grand union service of all the choirs in the city and vicinity. While, in one way, it was the last thing in the world Clarence was in the mood for, he must get away anywhere from the torment of his darkened home and saddened parents. He sang well and enjoyed it usually, and tried now to affect great interest. He had said nothing at home regarding the robbery, after his first attempt to speak of it in a general off-hand way, casting a little slur on Charley, when he had been stopped by his father in the most severe tone he had ever heard him use: "Do you not say one word on this subject, sir!"

On this same evening the Dr. had had a talk with Charley which settled matters in his mind, for when Charley stood before him, and looked him in the eye, saying:

"Dr., I did not touch that money. I love and respect Mr. Owen as a father, and I will not, cannot grieve him by saying anything more in this matter, unless it is insisted upon that I shall be examined under oath. Please do not do that." The answer came. "Charley, I believe you, but the matter must be cleared up, it is not right this cloud should rest upon your fair name, I'll pull you through somehow; go, and sing your best!"

On the evening of the concert, Charley and Clarence stood side by side, in their places among the white-robed choir boys in the large assembly room of St. James' church, while the Bishop extended to them his greeting, and said: "You choir boys are growing to be a tremendous influence, you number thousands through the country, hundreds here in this city of Chicago. Every choir boy has a family, a friend, a following of some kind, over whom his influence must extend. See to it, my boys, that that influence is for the right, the good, the true! March on, march on, dear boys; sing your best, live your best."

The vast church was thronged with a worshipful congregation, who rose at the first note of the processional hymn. It was a grand sight to witness, those long lines of white-robed singers, five hundred boys and men. Each separate choir was headed by its beautiful emblem, the cross: the cross-bearers were, many of them, little boys of not more than eight years of age. A still grander sound it was to hear the sweet and tuneful voices lifted in hymns of praise. The beautiful vesper service grew more and more impressive as it progressed. Finally as the organ and the choirs joined in the strains of that beautiful hymn,

Hark, the sound of holy voices,
Chanting o'er the crystal sea,

poor Clarence broke down; sinking upon his knees, while the volume of sound rolled about him, rose above him, he shook with convulsive sobs. Soon realizing that he could bear no further part, he slipped from his place through a side entrance. Ridding himself of his vestments, he started for the street, his whole being thrilled with the desire to reach home, to throw himself at the feet of his father and mother, and tell them all.

He was overwhelmed with his wickedness, with the blackness and enormity of his crime. It unrolled and spread out before him and about him with its ugly details, from the first impertinence and disregard, to the manifold disobediences and wrongs; he saw it all, felt it all, it seemed to him he must scream in his agony, for he could not get away from it, he must carry it with him forever, but oh, he must reach home, *home, home.* This word echoed from every sound until, he never knew just how, he was going up the dear old path, and there before him was the dear familiar scene, but it was no more the bright happy home he had come to so many times. Everything was just the same outwardly, but there was no longer the question of whether the light and the warmth proceeded from the cheery fireplace or from the cheerful faces, for the light and warmth seemed all gone, turned to glare and chill. Dear little Dena lay pale and wan upon the lounge. His father, who seemed to have grown ten years older the past few weeks, sat leaning his head upon his hands, looking absently before him; while his mother, with white face and frightened eyes, appeared to be comforting and seeking comfort in caressing both her dear ones. Clarence startled them by his sudden entrance, but without waiting for question or explanation, he threw himself upon the rug before them, and in rapid, almost incoherent language poured forth his whole story.

His mother gave a low groan, and sank back in her chair, and his father clasped his hands and said fervently: "Thank God, thank God! Clarence, you have told me nothing I did not know, the bills were marked, and have all been traced. Dr. Grey, hot in the defence of poor, wronged Charley Stearns, has the whole matter in hand to be developed in court to-morrow. Oh, my son, my son, how we have suffered for you! May God forgive you."

"Amen!" broke from Clarence's lips. After a long silence, he asked faintly: "Father, what shall I do?"

"My son, that is a question that has racked me until I feel I am not competent to answer it," said poor Mr. Owen. Hereupon Clarence started to his feet and said:

"Father, I am not utterly bad; with God's help, and your faith and support, I am bound to do right. I want justice done in this case. Nothing

shall be neglected that can vindicate, exonerate, and glorify Charley Stearns. I—I—am willing—to—go—to jail if—I—must, but I hope it will not be long before I can begin to earn some money for you and mother—!"

Here Clarence gave way, and burying his head in his mother's lap cried like a child.

The next morning Dr. Grey was summoned early to Clarence's bedside, and after an examination of the poor boy, said, gravely:

"Brain—fever."

When Mr. Owen took him to the library, and told him the whole sad story, he blew his nose tremendously, and didn't even try to steady his voice as he said:

"Charley is a good boy, Clarence will be a good boy. I'll fix matters and pull you through, Owen, don't you go to worrying any more about it, or you will be running up a doctor's bill, too!"

And good, bluff, old Dr. Grey did pull him through, and Charley took hold and pulled, too; so did many a good, true friend at this trying time; and Clarence Owen came out into the world a new-made creature. He felt as though a new life were opened to him, and he entered it with firm, true resolution and faith.

With this resolution and faith, he gained in strength and confidence, and in time not only stood strong himself, but helped others to do so, and he writes this to-day for the sake of his own boy, and for other boys, begging them to remember that truth and obedience are the stronghold of all virtue and wisdom.

THE END.

JESUIT CHRISTIANITY IN JAPAN.

The appointment of a Roman Catholic hierarchy for Japan, recently announced, gives special interest to a late number of Cassell's *Conquests of the Cross*. It illustrates one of the darkest, and yet one of the most instructive, pages of Japanese history. "Unfortunately," says the writer, "the Jesuits had forgotten nothing, and had learned nothing, and took the sword to spread their faith. They put many of the priests [bonzes] to death, burned numerous monasteries, introduced the Inquisition, and exiled hundreds who refused to conform. Jealousies and quarrels sprang up upon the arrival of other orders, Franciscans and Dominicans. The old Shogun and his successor discovered the Jesuits carrying on intrigues for his overthrow. Fear of a foreign occupation took hold of his mind, and he resolved to extirpate the new faith. At length, in 1615, as the culmination of a bloody religious war, thousands of Christians were massacred. Their unflinching devotion to their religion compels our admiration. One may search the grim history of early Christian martyrology without finding anything to surpass the heroism of the Roman Catholic martyrs of Japan. Burnt on stakes made of crosses, forced to trample on plates engraved with the words, 'The Christian Criminal God,' torn limb from limb, buried alive, they yet refused to recant. We are told of one Jesuit priest, Christopher Ferreya, who, after enduring horrible tortures, was at last hung by his feet in such a way that his head was in a hole in the ground from which light and air were excluded. His right hand was left loose that with it he might make the prescribed sign of recantation. He hung for four hours, and then made the sign. He was at once released, and compelled to consign Christians to torture and death. Then, after a lull, in 1637 thousands of Christians rose in armed rebellion. They seized an old castle, but after a two months' siege were forced to surrender, and 37,000 were slaughtered. At the mouth of the lovely bay, or amphitheatre, of Negasaki, is the rocky islet capped with wood, called by the Dutch, Pappenberg. The closing act in the Jesuit tragedy took place when thousands of native Christians were hurled from this spot into the sea. Stern decrees were then issued forbidding the admission of any foreign vessel. An exception was made in favor of Chinese and of Dutch citizens, twenty of whom were allowed to remain on the small fan-shaped island of Deshima, and to receive two ships per annum. Japan had experienced a century of 'Christianity;' and the chief results were the introduction of gunpowder, fire-arms, tobacco, and some new and repulsive forms of disease; but especially the creation of a loathing of all foreign races and all foreign faiths. For more than two hundred years notice-boards stood beside highways, ferries, and mountain passes containing among various prohibitions of other crimes, the following: 'So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christians' God, or the great God of all, if he violate this command, shall pay for it with his head.' For centuries the name "Christian" would blanch the cheek and pale the lip. It was the 'synonym of sorcery, sedition, and all that was hostile to the purity of the home and the peace of society. Christianity was remembered only as an awful scar on the national annals. No vestiges were supposed to be left of it, and no knowledge of its tenets were held save by a very few scholars in Yedo, trained experts, who were kept as a sort of spiritual bloodhounds to scent out the adherents of the accursed creed.' A police inquisition was formed, after the model with which the Jesuit inquisition had supplied them, and now the Buddhist priests used that identical instrument for the discovery of Christians, paying their parishioners an annual visit of inquiry and examination. But in the Southern Island the smouldering fire was never quite extinguished. As recently as 1829, six men and an old woman were crucified at Osaka!"

OPINIONS OF THE PRESS.

Church Review.

CANON LIDDON.—The secret of a great man's life is to be sought, as the great Duke of Wellington affirmed, in his early training and career. If it be true that the battle of Waterloo was won on the playing fields of Eton, it is assuredly the case that Canon Liddon was trained in the stern discipline of his life at Cuddesdon, and in his well-loved rooms at Christ church, for the triumphs he won, not for himself, but for the Church and her Divine Head, in the busy haunts of men. Anything more different than the surroundings of Mr. Liddon in the college at Cuddesdon, with its simple fare, daily round of study, and solemn services in its "upper chamber," and those of his later life in London, can hardly be imagined. In both places, however, his singleness of aim, power of sympathy, and the magic of his personal influence, arising from the conviction of his inherent goodness and sanctified genius, made him both idolized by the intellectual giant and reverenced by the child-like Christian. No man had influence in such varied circles. The clergy were intensely proud of one whose intellectual acumen at once confounded the wisdom of the world; while his simplicity of life and character won the respect of all with whom he came in contact. Men of light and leading delighted in his society on the too rare occasions when he emerged from his study, and fascinated them by the brilliancy of his conversation and the flashes of his sparkling wit; for he possessed St. Paul's gift of sanctified sarcasm, a dangerous weapon, which he however, always wielded in the cause of truth and the withering condemnation of all that was ignoble, mean, and wrong. His colleagues loved him beyond the power of words. No two men had more dissimilar gifts than Canon Gregory and the deceased, yet they were like brothers; and we have often heard Bishop Piers Claughton say: "Liddon is so lovable, that when one goes into the chapter to oppose him, it often seems impossible in the sight of his beaming eye and thorough saintliness." The middle classes formed the bulk of his hearers at St. Paul's; and he was in the habit, when in London, of visiting a number of poor and indigent folk pastorally, so that he was thoroughly in touch with all classes of the people.

Standard and Church.

Canon Liddon's death, associated in time with that of Cardinal Newman, renders the more conspicuous the fact that he was, like the Cardinal, tardily honored by his Church; that indeed he dies altogether without such preferment as it would have been becoming for the Established Church to bestow upon one who had rendered her such distinguished and popularly accepted services. Newman was elevated to honor when it was too late for him to influence his Church by fresh activity in high places, and when indeed the Church of Rome was secure against any deflection of her policy arising from her own action in the matter. The cardinalate when thus conferred was an empty name; an alms bestowed upon one who had been purposely ignored in the days when he might have been used for the real benefit of his adopted Communion. But Canon Liddon, whose sermons have been listened to with devout attention by the multitudes, and studied and analyzed by admiring scholars; whose Bampton Lectures on the Divinity of our Lord have been regarded as one of the few enduring contributions to theology from the present generation; whose temper and learning, as well as his rhetorical gifts and graces, have suggested his name to the popular voice for every great deanery or episcopate that has been filled during the past ten or twenty years, died as he had so long lived, a canon of St. Paul's. He failed of court favor; but the fault of that reflects only upon the court. His fame is secure in the admiration of the people and in the affections of Churchmen. The concurrent regard of all parties in the Church for such a man is a noteworthy sign of the abatement of ecclesiastical partisanship, and a reminder of the folly and futility of many of the aversions and suspicions of former times.

The Church Times.

Not soon will it be the good fortune of any frequenter of church or chapel to listen to a preacher possessing in an equal degree but one of the several gifts which went to make up Canon Liddon's qualification to be a greater master of sacred oratory. [Rare personal endowments—the ideal face that told of eloquence and of intellect, as well as of saintliness, a voice which was both rich and commanding, penetrating, and persuasive—these two attractions arrested and interested the most thoughtless and the most obtuse. These outward qualities, in which he was unequaled by any preacher of his generation, were fitly matched by inner gifts of mind and spirit as rare as high. He had a perfect knowledge of the lofty themes, of which he was the most powerful exponent in our day; he was permeated with Christian ideas; he was deeply read in all the literature, sacred and profane, which bore ever so remotely upon the Gospel; he was one of the choicest products of the old rich culture of Oxford; it was his wide range of reading his deep insight into the true directions of modern thought and modern effort that gave such Catholicity to his treatment of the topics upon which he discoursed; he knew and appreciated his age, and this knowledge and appreciation made up the chief part of his equipment as a Christian apologist. All this might have been his, and yet eloquence and style might not have been granted to him; but he was a great master of style, a master of the "grand style" as truly as was Bossuet or Massillon. Each of his sermons is a work of art; for each is a worthy outcome of his belief that great subjects need a worth treatment; and his works have already taken a high place among the classics of Christian literature. * * He had, withal, rare powers of exegesis. * * Dr. Liddon rendered splendid services to the cause of theology, and of these, only students of theology are competent to appraise exactly the true value; but the verdict which only scholars can give, indeed have already given, is known in substance; and the remark may be hazarded that his great work on the Divinity of our Lord is the last word to be spoken on the orthodox side in behalf of a doctrine with which Christianity stands or falls, and that it is not likely ever to be superseded.

The Indian Churchman.

DANGERS OF THE COMMON LIFE.—We need not deny that the common life, like every other, has its dangers, either of undue rigor or undue laxity. The same objection can be equally urged against the priesthood, and is urged. Doubtless there have been and will be plenty of mistakes, and we shall have to learn through them as in all other things. The Methodist Society in the days of Wesley made plenty of blunders, but it was an experiment worth trying. Unfortunately, it lost its hold upon the Church, and this we fear has been the end of the Llanthony experiment also. The Evangelical movement, however, was Methodism within the Church, and it was successful, in spite of mistakes. The missionary societies were novelties, but they were worth trying, and they succeeded, doubtless through plenty of blunders. We must not expect the community movement, or any human, movement to be inspired by a preternatural sagacity enabling it to avoid all possible mistakes, though we may certainly hope for a Divine guidance to use it as an instrument for much good. In community life at any rate, we have a history to contemplate nearly as old as Christianity, and may learn much from the mistakes and experiences of the past. Events have already shown, we consider, that the revival is worth the risk; and the once suspected Sisterhoods have long since won their way to public confidence, notably to that of the Government of India. We have no belief in Brotherhoods made to order of convocation, as some people seem to desire. If wanted, they will spring up as the Sisterhoods did, through private effort and devotion. But public recognition will doubtless serve to correct the centrifugal impetus which general snubbing is apt to give to any religious movement.

Catholic Champion.

THE "MASSES."—A favorite and much belabored question for Church Congresses has been, "How to reach the masses." The true answer is that the masses are made up of individuals, and that we must get them one by one. Because this has been our mode of increase, our little American Church has grown more rapidly than any of the denominations; and whereas the census shows the increase of population to have been thirty per cent in ten years, our communicants increase at the rate of five per cent a year. We are sure, however, that the rate of increase will be much greater when we are delivered from the adventitious outward appearances which in many ways give us a superficial likeness to the ordinary run of sects; and this deliverance, we are convinced, must include the discountenancing and dropping of the Church Congress.

What is Catarrh

Catarrh is generally understood to mean inflammation of the mucous membrane of the head. It originates in a cold, or succession of colds, combined with impure blood. Flow from the nose, tickling in the throat, offensive breath, pain over and between the eyes, ringing and bursting noises in the ears, are the more common symptoms. Catarrh is cured by Hood's Sarsaparilla, which strikes directly at its cause by removing all impurities from the blood, building up the diseased tissues and giving healthy tone to the whole system. N. B. Be sure to get

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CRACKED ICE IN THE SICK ROOM.—Finely cracked ice, administered in a teaspoonful of champagne or brandy, has been the rallying point for many a sinking patient. Or the ice alone, finely crushed, so that it simply melts away in the mouth, trickling down the throat, rather than being swallowed as a draught, is a most useful stimulant. People who take cracked ice get the stimulus of ice upon the nerves of the mouth and tongue, and not flooding by water of the feeble throat and stomach. The uses of cracked ice in cholera cases are familiar to some. It is possible that with hot water bags at the feet, hot mush poultices on the stomach, and a constant diet of cracked ice, no further treatment might be needed to complete a cure. Nursing skill counts for much, and every woman should have as much knowledge of it as will be sufficient to keep the patients from sliding down hill until the proper officials arrive.—*Philadelphia Ledger.*

PRURITUS.—Dr. Shoemaker says: In eczema, itching is very commonly met with, and for its relief, nothing is found to be so effectual as a mixture of equal parts of lime water and glycerine, applied to the skin as often as necessary. You may combine with this a little creosote or commercial carbonate of zinc. No other combination will allay the irritation and relieve the œdema any better.

PALPITATION OF THE HEART.—Excessive palpitation of the heart can be arrested by bending double, with the head downward and the hands pendent, so as to produce a temporary congestion of the upper part of the body. In almost all cases of nervous or anæmic palpitation, the heart immediately resumes its natural function. If the respiratory movements be suspended during this action, the effect is only the more rapid.

HAY FEVER AND ASTHMA.—I believe that a large majority of cases are dependent upon an intranasal lesion. I do not say that all cases are caused by it. I assert merely that there is a close relation. If a paroxysm of asthma can be arrested by an application of cocaine in the nose, as I have seen it over and over again, the relationship between the nose and the bronchial tubes is clearly established. Hay fever I consider as practically one and the same disease with asthma, and to be treated in the same way.—*Dr. G. H. Bosworth.*

CONSUMPTION. — Interesting statistics gathered by a prominent English physician, indicate that consumption is very greatly promoted by a damp soil, and its presence has been abated, even to the extent of 50 per cent., where suitable drainage has been introduced. Researches of other physicians, including the well-known Dr. Bowditch, of Massachusetts, confirm this conclusion, and determine that the amount of moisture in the soil is a fair criterion of the proportion of consumption among the residents. Local causes are becoming more and more disregarded, and the infectious nature of consumption is receiving increased attention from physicians.—*Good Housekeeping.*

THE parched tongue in fever, a physician suggests, may be much relieved by the application of glycerine in water.

PROFESSOR PARESI, of the University of Athens, accidentally made the discovery recently, that the cocoanut milk and pulp possess anthelmintic properties. He used the remedy in a number of cases of tapeworm, and found it very efficacious. He says that no preparatory treatment is necessary. In all cases the entire worm, including its head, was passed on the morning following the administration of the cocoanut.—*The Sanitary Era.*

TOAST.—At one of the most famous hot springs in Germany, twice-baked bread, or "Zwieback," as they call it, forms the leading article of diet, and to its wholesomeness, generous nutritive qualities, and ease of digestion, is probably due as large a proportion of the cures as to the merits of the wonderful waters. The twice-baked bread is the only way to make toast which is digestible and thoroughly hygienic. It is made by toasting slices of stale bread so that they are of a delicate brown all the way through. Cut the loaf into suitable slices and place them in quite a hot oven until the result is obtained. They will not need much watching, and can often be put on the top grate during the time that other baking is being carried on, thus economizing time and fuel. Odd pieces of bread and the ends of a loaf can be utilized in this way very nicely. When the toast is thoroughly browned through, allow it to cool, and then pack away in a bread box, where, if kept free from moisture, it will keep for some time. It can be made to serve a variety of purposes, and possesses the advantage of being ready at a moment's notice.—*The Baker's Helper.*

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